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THE HOLY SPIRIT

IN THE

NEW TESTAMENT SCRIPTURES

BY

WILLIAM CAMPBELL SCOFIELD

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Publishers of Evangelical Literature

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PREFACE.

The motives which have led to the preparation of this volume, some portions of which have previously appeared in pamphlet form, and have attained a considerable circulation, are: The desire to honor the Holy Spirit, as it will be seen God honors him; and the hope of supplying, to some extent, a felt want in this department of Christian literature.

The object is to bring the whole body of New Testament Scripture, relating to the person and office work of the Holy Spirit under review, for the purpose of securing practical results: such as impression; instruction; guidance; sanctification.

The subject itself is eminently practical; none more so for the household of faith.

The aim has been to present the truth, and the whole truth, as it is comprehended by the author, in the simplest language and the clearest and most concise statement.

So important an array of Scripture testimony on one general topic, was designed

quite as much for the common people as for the learned exegete; and the common people in the church, as well as out of it, have always been, and are always likely to be, largely in the majority. It will be observed that, in nearly every instance, the Scripture quotation is from the revised version, as being, upon the whole, the more exact and satisfactory rendering of the inspired thought.

A full index, showing the relation of the more than two hundred recognitions of the Holy Spirit, will lighten the task of those who may have occasion to use the volume as a book of reference.

Washington, D. C. 1896.

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THE HOLY SPIRIT.

I.

What was Said of the Holy Spirit Preliminary to what Christ Said of Him.

There are in all the New Testament Scriptures over *two hundred* (215) distinct recognitions of the Holy Spirit by name. Of these, twenty-five each will be found in parts *one* and *two*, and the balance of over one hundred and sixty in part *three* of the general divisions.

This frequent recognition is a fact that, in itself, is one of special significance, independent of the connections in which his name stands.

We shall be surprised, and delighted as well, to find in how many *scenes* he is the most important personage. We shall be equally surprised and delighted to find under what a variety of *conditions* his official functions are called into requisition, and made effective in meeting all the numerous exigencies of human souls,

and the higher demands of the kingdom of God on the earth.

His ministrations are, seemingly, the exact complement of every spiritual necessity of the individual believer and of the church universal.

Under the new, as under the old economy, it is equally true that "It is not by might or by power, but by my Spirit, saith the Lord of hosts." (Zech. iv:6.)

In the day when human helpers fail, and when the wheels within wheels of our religious machinery cease to revolve, or else go *wild* in their revolutions, threatening disaster to the cause of the Redeemer, we shall surely come to realize our dependence upon the Holy Spirit; and, sooner or later, we shall be asking after "the old paths," wherein he was the hope, the refuge, and the consolation of his people. In that day, the agonizing supplication will be as of yore: "Awake, awake, put on strength, O, arm of the Lord; awake, as in the ancient days in the generations of old. (Isa. li:9.)

Beginning, as we do, where the record begins, with what was said of the Holy Spirit preliminary to what Christ said of him, we have, particularly in the Gospel according to Luke,

a very thrilling narrative in which several of the *dramatis personae* appear upon the scene.

The recognition by these persons, at the eventful period immediately preceding and following the birth of Jesus Christ, of the Holy Spirit's presence and power in the marshalling of sayings and events outside the ordinary, was a most fitting one.

The story, as told by the evangelists, sets forth a variety of facts concerning his presence with and power over the individuals who were most in evidence at that period. In telling anew the wondrous tale, so as to bring out more clearly his active intervention at every successive stage, we shall follow, as near as may be, the chronological order, and shall note what is said of the Holy Spirit in respect of both *persons* and *events*.

By this order we will be required to recognize him as making his communications through the angel Gabriel, and through Elizabeth, Zacharias, Simeon, John and Jesus. And by this order, also, we will be necessitated to hear of him in the events of (1) The incarnation, (2) The two baptisms, (3) The temptation in the wilderness, (4) The return to Galilee, (5) The two after-thoughts.

I. THE INCARNATION—GABRIEL.

Luke i:13–17: "Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine, nor strong drink; and *he shall be filled with the Holy Ghost even from his mother's womb.* And many of the children of Israel shall he turn to the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just, to make ready a people prepared for him."

And so it was, that the first to introduce the Holy Spirit by name, at the opening of the new dispensation, was none other than the Angel Gabriel.

He was a fit person to make the series of announcements that were to herald the wonderful events that would rapidly succeed each other preliminary to the advent of Christ.

If the character of the herald has aught to

do with the significance and solemnity of a communication from heaven to men, then, surely, he who could say: "I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and bring thee these good tidings," should have an attentive and awesome hearing. And no herald with higher credentials could have been commissioned to announce the birth of one who was to be filled with the Holy Ghost, and who would go before the Lord's face in the spirit and power of Elijah, to make ready a people prepared for him. It must be a man filled from his birth with the Holy Ghost, that could be safely entrusted with such a mission; a man who would not only be the peer of a prophet, but "much more than a prophet." (Matt. xi:9.)

The wisdom of man, the wisdom of the schools, would have availed little, if at all, in a ministry that was to eventuate in turning many of the children of Israel to the Lord their God, and the disobedient to walk in the wisdom of the just, except as he had been filled with the Holy Ghost, and filled from his earliest childhood.

Such an one would never resort to, even as he would never need for the successful prose-

cution of his ministry, the stimulus of either wine or strong drink.

GABRIEL TO MARY.

Luke i:28–35 : " Hail, thou art highly favored, the Lord is with thee. * * * Fear not, Mary: for thou hast found favor with God. And behold, thou shall conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Most High: and the Lord God shall give unto him the throne of his father, David. * * * And of his Kingdom there shall be no end. * * * *The Holy Ghost shall come upon thee*, and the power of the Most High shall overshadow thee: wherefore, also, that which is to be born, shall be holy, the Son of God."

GABRIEL TO JOSEPH.

Matt. i:18–20 : " Now the birth of Jesus Christ was in this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Ghost. And Joseph, her husband, being a righteous man, and not willing to make her a public example, was minded to put her

away privately. But when he thought on these things, behold an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: *for that which is conceived in her is of the Holy Ghost.*"

Here again the marvellous wisdom of God is manifested in the selection of an angel for the revealing and executing of his purposes. Who, save an angel, from his immediate presence, could have been safely intrusted with messages so fraught with mystery, so contrary to natural law, so staggering to faith? But, though the credibility of the messages might not have been challenged by those who were wont to believe that with God all things were possible, yet, what consummate skill was required in making known to the parties most nearly interested, the things that were to come to pass on the eve of their accomplishment, the unheard of things, such as Mary and Joseph must needs know in order that they neither should be scandalized, nor be reluctant instruments in the hands of God.

ELIZABETH.

Luke i:41–43: "And Elizabeth *was filled with the Holy Ghost;* and she lifted up her voice with a loud cry, and said, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me?"

Deftly woven into the narrative by Luke, is the response of Mary, who, though the fact is not a part of the record, was, doubtless, as full of the Holy Ghost as was her kinswoman: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath looked upon the low estate of his handmaiden: For behold, from henceforth all generations shall call me blessed," etc. (Luke i:46–48.) This response, so essential to the scenic effect, which thrills us through and through as no uninspired poetic effusion ever did or could, is one of the most sublime as well as one of the most touching utterances that ever dropped from human lips. And who, we might ask, in view of the whole narrative, was so well qualified professionally as Luke to write in order all the incidents connected with

events so strange; incidents requiring the most intelligent, as well as the most delicate, treatment? There probably was not, either in Matthew, Mark or John, a special *aptitude* for such a service. It was the physician who was the right man in the right place.

ZACHARIAS.

Luke i:67: "And his (John's) father Zacharias *was filled with the Holy Ghost*, and prophesied, saying, Blessed be the Lord the God of Israel; for he has visited and wrought redemption for his people, and hath raised up a horn of salvation for us in the house of his servant David."

This man, Zacharias, a priest in active service, "in the order of his course," while engaged in burning incense in the temple of the Lord, had espied an angel standing on the right side of the altar of incense, and had received from him an important communication, the substance of which was, that his prayer was heard, and that his wife would bear him a son, whose name should be John.

At the circumcision of this child, his father was filled with the Holy Ghost and prophesied in the words recorded above; words that would

easily rank him with the most eminent of the holy men who had spoken as they were moved by the Spirit of God. Of Zacharias and Elizabeth it was said: "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." They represented a class of persons, few in number in any age, whom God has elected to be the channels of his communications to men, and whom he qualifies for the service for which they are set apart, by filling them with the Holy Ghost.

It may be presumed that no person who is not righteous before God could ever be thus honored.

Zacharias and Elizabeth were typical characters, and through all the generations the type has never been lost. Such persons are found in this generation burning spiritual incense in the sanctuary of the Lord. They are still comparatively few in number, but are *fit* vessels for the sanctuary.

And from such as they come the children, who, like John, "Go before the face of the Lord, to make ready his ways; to give knowledge of salvation unto his people in the remission of their sins, because of the tender mercy

of our God whereby the day-spring from on high shall visit us, to shine upon them that sit in darkness, and the shadow of death; to guide our feet into the way of peace." (Luke i:76–79.)

SIMEON.

Luke i:24-32: "And behold there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: *And the Holy Spirit was upon him. And it had been revealed to him of the Holy Spirit*, that he should not see death before he had seen the Lord's Christ. And he came *in the Spirit* into the temple: And when the parents brought in the child Jesus, that they might do concerning him accordiug to the custom of the law, then he received him into his arms, and blessed God and said, Now lettest thou thy servant, O Lord, depart according to thy word in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light to lighten the Gentiles, and the glory of thy people Israel."

Here again we discover the *quality* of the man upon whom the Spirit came, and to whom he makes an important revelation. He was

righteous and devout; he was looking for the consolation of Israel, which was to be found in the person of "the Lord's Christ." He was in a receptive state of mind. He was sensitive to the Spirit's leadership, and was quick to respond to his suggestion, that he should be *in waiting* in the temple, on the day when the Child Jesus was to be brought in by his parents. His recognition of the Christ in the person of this eight-day-old infant was as instantaneous as a spiritual intuition, and as decisive as it was instantaneous.

He breaks forth in the language of inspired assurance, as one who has realized the promise for whose fulfillment he has waited long and patiently. Evidently, Simeon was a man who had walked continuously with God, and had been filled with holy aspirations. He was as sensitive to spiritual impressions as a thermometer is to the changes of the atmosphere.

And other such men there are now, righteous and devout, and looking for the consolation that comes of the salvation of Jesus Christ.

"And there was Anna, a prophetess * * * of great age * * * who departed not from the temple worshipping with

fastings and supplications night and day. And coming up at that very hour," presumably as much under the guidance of the Spirit as was Simeon, "gave thanks unto God, and spake of Him to all them that were looking for the redemption of Israel." (Luke iii: 36–38.)

For thirty years, or thereabouts, the narrative, fraught with such intense interest at the beginning, is interrupted.

Meanwhile, the two children, John and Jesus, whose births had caused so profound a sensation in Judea, and in places more remote, had, so far as the record throws any light upon their earlier history, justified the high expectations raised.

"The child (John) grew and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel;" while of Jesus it was written: "And the child grew and waxed strong," "advanced in wisdom and stature, and in favor of God and men."

And now, at the maturity of body and mind, each knows for himself, that the fulness of time has come to enter upon his mission. John, as was meet, leads the way. His voice must be heard crying in the wilderness of Judea, and

preaching the baptism of repentance for the remission of sins. Jesus must meet him, ere long, at the Jordan, to receive baptism at his hands, and the anointing of the Holy Ghost.

So we come in the course of the narrative, to what was said of the Holy Spirit in respect of

2. THE TWO BAPTISMS.

Matthew (iii:11, 12) and Luke (iii:16) are in almost literal agreement: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize with the Holy Ghost and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but the chaff he will burn with unquenchable fire."

Mark i:8: "I baptized you with water, but he shall baptize you *with the Holy Ghost.*"

Matt. iii:16: "And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased."

Mark i:10: "And straightway coming up out of the water, he saw the heavens rent asunder, and *the Spirit as a dove* descending upon him: and a voice came out of the heavens, Thou art my beloved son, in thee I am well pleased."

Luke iii:21, 22: "Now it came to pass * * * that Jesus also, having been baptized, and praying, the heavens were opened, and *the Holy Ghost descended in bodily form*, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased."

John i:32–34: "And John bare witness, saying, I have beheld *the Spirit* descending as a dove out of heaven; *and it abode on him. And I knew him not*, but he that sent me to baptize with water said unto me, Upon whom thou shalt see the Spirit descending and *remaining on him, the same is he which baptizeth with the Holy Ghost.* And I have seen, and have borne witness, that this is the Son of God."

From this compilation it is easy to see that the two baptisms were matters of such moment as to require a four-fold attestation: each of the evangelists giving his own version, with

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more or less fulness of detail, yet all agreeing as to the essential facts. The two baptisms are compared by John, himself, and his own baptism suffers in the comparison. He assures his auditors that the one who comes after him is so much mightier than himself that he is not worthy to bear his shoes. He also assures them that water baptism is of immeasurably less importance than the baptism of the Holy Ghost. The latter would be far more efficacious, in that it would be attended with a more severe testing of character. It would discriminate sharply between the false and the genuine; the assumed and the real; the outward form and the inward substance. "Whose fan is in his hand, and he will *thoroughly* purge his floor, and gather his wheat into the garner, but the chaff he will burn with unquenchable fire."

Notwithstanding John was keenly alive to the fact that his own baptism suffered greatly in the comparison he himself had instituted, yet he went right on in his ministry with zeal unabated, and a success which, judged by outward results, was a continuous marvel.

Still he could never know now *sincere* were the multitudes that thronged about him and

were baptized of him in the Jordan, confessing their sins. But he was certain they could not deceive him who should baptize with the Holy Ghost and with fire. When, later, Jesus himself appeared upon the scene as an applicant for baptism, though he exclaimed, "I have need to be baptized of thee, and comest thou to me," he was faithful still to his humbler trust and faltered not in fulfilling all righteousness.

And yet, it is evident, John, at that instant, was not fully assured Jesus was the one "preferred before him." But he had not long to wait that assurance. A test was authorized: "He that sent me to baptize with water, said unto me, upon whom thou shall see the Spirit descending and *remaining on him*, the same is he which baptizeth with the Holy Ghost."

And so, when, after Jesus was baptized, he beheld the heavens opened, and saw the Spirit descending like a dove, and coming upon him, he waited only to discover that the dove *remained* where he had alighted, to make sure that "this is the Son of God." A dove might have alighted for an *instant*, and then fled away, but this dove *remained;* and so the

identification was complete. This was to be the test that should dissipate all doubt, and John asked for nothing more, though additional confirmation was given in the voice out of the heaven, saying: "This is my beloved Son in whom I am well pleased."

To us, the dove remaining on Christ may indicate, not simply the *anointing* of the Holy Spirit, but a *permanent investiture* with all he is authorized to impart. With the Son of God, at least, the anointing was once for all.

3. THE TEMPTATION IN THE WILDERNESS.

Luke iv:1: "And *Jesus being full of the Holy Ghost*, returned from Jordan, and was *led by the Spirit* into the wilderness."

Matt. iv:1: "Then was Jesus led of the Spirit into the wilderness to *be tempted of the devil.*"

Mark i:11: "And immediately *the Spirit driveth him forth into* the wilderness."

The temptation of Christ was, doubtless, designed, not only to subject his *virtue*, but the *anointing* he had just received, to the severest possible test. The outcome of the temptation will show not only how genuine, but how sufficient for all conflicts with the

powers of darkness in human or demoniac forms the anointing of the Spirit had been. He is led by a force well nigh irresistible: "The Spirit *driveth* him forth into the wilderness." And yet he goes willingly, and without anxiety as to the issue. As he comes forth from the ordeal a victor, his courage seems sublime. Conscious of superiority over all foes, he is prepared to enter upon his public ministry—a ministry that is evermore to be without fear or favor. "He will neither faint nor be discouraged, till he hath set judgment in the earth."

4. THE RETURN TO GALILEE.

Luke iv:14: "And Jesus returned *in the power of the Spirit* into Galilee."

The conquering hero, whose name deservedly occupies the highest place on the scroll of fame, the champion of righteousness, the vanquisher of Satan. comes forth from the wilderness where he has won his victory in single combat, with the wild beasts and the succoring angels as spectators, and wends his way toward the hamlet which might serve him for a temporary abiding place. Joyful in spirit he must have been, but there was no undue

elation. Coming events are already casting their shadows; for he knows that there lay just before him many trying experiences, and that he has passed through one ordeal only to enter another. So it is needful he should return to Galilee in the power of the Spirit, and as sensible as ever of his dependence on that power. The time is at hand when he must enter upon his public ministry.

Here is Capernaum which is by the sea, in the borders of Zebulun and Naphtali," where he will be presently preaching and saying, " Repent ye; for the Kingdom of heaven is at hand." He has heard that John was cast into prison, and seems to think he must begin his ministry where John left off. His words are like an echo of the voice crying in the wilderness.

He surely needs power now; for it is in some proper sense his *inauguration* day. He is, henceforth, to teach in their synagogues, " being glorified of all." " A fame is to go out concerning him throughout all that region." (Luke iv:14.) He is to work his first miracles: turning water into wine at a marriage feast in Cana, and healing the nobleman's son in Capernaum. He is to call his first disciples.

He is to be launched into a sea of pressing engagements with people coming from every quarter. He is to teach and preach the gospel of the Kingdom not only in the synagogue, but in the open field, on the mountain slope, and by the sea-side. He is to "heal all manner of sickness and all manner of disease among the people." He is to become suddenly famous, and his fame is to spread in all directions and among all classes. Syria will hear of him and will bring to him "all sick people holden with divers diseases and torments, possessed of devils, and epileptics, and palsied."

There will follow him "great multitudes from Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond Jordan," and none of them must go away disappointed. He must even feed the famishing multitude from the scant supply of his own little family. He is to make a hasty visit to Nazareth, where his life is to be put in jeopardy

Surely, there was an urgent need for *such* an inauguration that his return to Galilee should be in the power of the Spirit.

Nothing short of this power could supply the drainage of physical and spiritual energy from his every-day service.

Is there no lesson in this for those who, in Christ's stead, are engaged in similar service? Will any of them grow self-reliant, or become inflated after some experience of victory over Satan, and return to Galilee, without realizing their dependence on the *power of the Spirit?*

5. THE TWO AFTER-THOUGHTS, OF THE TWO JOHNS.

John iii:34: "For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure."

These are believed to be John Baptist's words; and, as applied to Christ, spoken to his (John's) disciples, who had said to him, "Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold the same baptizeth and all men come to him."

John's thought is, that the *supply* of the Spirit is always equal to the demand. This is not only true as related to Christ, but as related to all men sent of God, as Christ was sent; or sent of Christ as his disciples were, "*Speaking the words of God.*"

John vii:39: "This spake he (Jesus) of the Spirit which they which believe on him should receive, for *the Spirit was not yet;* because Jesus was not yet glorified."

This was evidently an explanatory comment on Christ's words just recorded: "He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water." The evangelist recognizes here a line of demarkation as to the *volume* of the Spirit, which was to be very much greater after Jesus was glorified.

The Spirit was not yet in full measure—not yet *poured forth*. It is apparently an afterthought of the evangelist, a thought, most likely, suggested by what he had witnessed on the day of Pentecost and subsequently. But it is too significant a recognition of the Holy Spirit to be left without consideration.

II.

What Christ said of the Holy Spirit during his personal ministry of three years and more, including the forty days between the Resurrection and the Ascension.

1.—John iii:5, 6, 8.—Presumably, what Christ said of the Holy Spirit, first and last, is of supreme authority, and is subject to no successful challenge. As nearly as can be ascertained, his earliest recognition of the Spirit occurred at the night interview with Nicodemus, a ruler of the Jews, and an apparently sincere religious inquirer, to whom he made the startling declaration: "Except a man be born again he can not see the Kingdom of God." He followed up this declaration with an explanatory statement as to the *nature* of this birth and the *means* employed in effecting it, wherein the agency of the Holy Spirit has a threefold recognition in the words: "Verily, verily, I say unto thee, except a man be born

of water and of the Spirit he can not enter into the Kingdom of God;" "That which is born of the Spirit is spirit;" "So is every one that is born of the Spirit."

Over the portal of the Kingdom of God, these words of Christ, representing a fundamental truth for all men and all times, are emblazoned.

Will any man after reading these words, scoff at the teaching that emphasises the necessity of the new birth? The "Verily, verily" of Christ takes this matter out of the realm of controversy.

2.—Luke iv:18.—The first reported recognition of the Holy Spirit in Christ's *public* discourse, occurred in the synagogue at Nazareth, "where he was brought up." He had returned thither some time after his ordeal of temptation in the wilderness; and after a brief sojourn in Capernaum; possibly, in the hope that the "fame" which had gone out concerning him, had so far prepared the way in the minds of his old neighbors, that they would listen to his words with respectful attention, if not with real pleasure. At least there was such a yearning in his own heart toward them,

that he felt constrained to afford them an early opportunity to hear him.

"And he entered into their synagogue, as his custom was, on the Sabbath day, and stood up to read. And there was delivered to him the book of the prophet Isaiah. And he opened the book, and found the place (Isa. lxi:1) where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." Having finished the reading, he gave the book to the minister and sat down; and the eyes of all them in the synagogue were fastened on him.

"And he began to say unto them, This day is this Scripture fulfilled in your ears," which was as much as to say, "I am the person speaking by the mouth of the prophet; the Spirit of the Lord is upon *me*. I am already *anointed* to preach the good tidings to the poor. I have entered upon my ministry, and in its prosecution I am here to-day."

The first impression was, seemingly, favorable; for "all bare witness, and wondered at

the gracious words that proceeded out of his mouth."

Before them sat the man who was the sacred repository of a message, for the delivery of which the world had been waiting 4,000 years; but a message, for which, it would soon be made evident, *they* had no spiritual receptivity.

" And they said, Is not this Joseph's son ? "

This recognition of Christ's human antecedents, started in their minds a train of thought that was evidently not of a friendly character, and it required, in his attempt to counteract it, only a very few words, whose pungency they quickly recognized; and as quickly resented; to bring on a crisis. For " all they in the synagogue were filled with wrath, and rose up, and thrust him out of the city, and led him to the brow of the hill on which their city was built, that they might cast him down headlong."

Nevertheless, the Spirit of the Lord was upon him, and this violence of man came of the *anointing* that qualified him to preach the glad tidings to the poor. Was the result a surprise to the preacher ? Is it a surprise to us ? Does the coming of any man in the

power of the Spirit to preach the gospel to the poor generate heat and hate? Does it lead to wrathful outbreaks elsewhere than in Nazareth?

And, if so, is that a reason why those intrusted with the gospel message should decline to *seek* the anointing that comes of the Holy Spirit? In this respect is it not enough that the disciple be as his master and the servant as his Lord? (Matt. x:25.)

In order to be properly qualified for the work of preaching the gospel to the poor, an anointing from the Spirit of the Lord is necessary: (1) In order to a *willingness* to preach to this class rather than to the rich and well-to-do classes; and (2) In order to *know how* to preach to them. It is no easy thing for one highly cultured to adapt himself to this work. Christ's anointing was such as prepared him for it.

Hence, the common people, who were mostly poor and illiterate, perhaps immoral, "heard him gladly." To secure such a hearing, it was *not* necessary that he should soil his lips with their low slang phrases; but it *was* necessary that his ideas should be clothed in homely simile, and in easy-to-be-understood language—the language of common life, purged

of all grossness and impurities. And the plainness of his speech was something wonderful in its *effectiveness* with a class of hearers, a majority class in almost every community, who had been neglected, if not overlooked, by the religious teachers who had preceded him. And it was the Spirit of the Lord that gave to his speech this effectiveness.

3.—Luke xi:13.—It is not quite clear, where, in the chronological order of the recorded sayings of Christ, the words: "*How much more shall your heavenly Father give the Holy Spirit to them that ask him,*" should come in. But the words themselves are of great significance, not simply as a distinctive recognition of the Spirit, but as the basis of the pleading of the saints in all ages for his gracious presence and power.

The assurance from Christ's own lips of the heavenly Father's *great willingness* to give the Spirit, with all that accompanies the gift, and to give "*to them that ask,*" whoever they may be, is something of large scope as well as something very wonderful in its graciousness. It may be looked upon as the *magna charta* of the children of the kingdom, under which they

may make known their requests unto God for all spiritual bestowments, the Holy Spirit, the greater gift, including all that comes with and through him.

Like a solitaire diamond this saying of Christ stands alone in the gospel record; but it has been shining with its resplendent light through all the centuries. Perhaps there is no one saying of his, certainly there is none relating to the Holy Spirit, that has been more frequently upon the lips of believers in their approaches to the throne of grace.

"How much more," the comparison being between the willingness of the human parent to give good gifts to his children, and the heavenly Father's willingness to give the Holy Spirit to them that ask him, the latter's willingness being much the greater.

"To them that ask." The gift is the greatest possible, and the condition of its bestowment the least burdensome. To ask is surely the easiest and the simplest thing to do. Any one can ask. And the most *unworthy* may be the one who is most conscious of his need, and so the most *willing* to ask.

4.—Matt. xii:22:—"Then was brought

unto him one possessed with a devil, blind and dumb: and he healed him."

This miracle of healing was the occasion, seized upon by the Pharisees, for blaspheming the Holy Ghost, in saying: "This man casteth out devils but by Beelzebub the prince of devils." In other words, they attributed the miracle of healing to a *devilish agency.*

"Knowing their thoughts Christ said unto them, every kingdom divided against itself is brought to desolation, * * * and if Satan casteth out Satan he is divided against himself; how then shall his kingdom stand?" And adds, "But if I *by the Spirit of God* cast out devils, then is the Kingdom of God come upon you." After showing how untenable is the assumption, so full of malignity, he proceeds to characterize the offense of which they were guilty, as *blasphemy against the Holy Ghost;* and declares what will be the consequences of such an offense. Evidently what he said on this subject profoundly impressed his hearers, especially Matthew, Mark and Luke, each of whom gives his version of what he said in the words following:

Matthew, who alone records "But if I by the Spirit of God cast out devils," adds (xii:

31, 32), "Therefore I say unto you every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven. And whosoever shall speak a word against the Son of man it shall be forgiven him; but whosoever shall speak against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come."

Mark's version (iii:28-30) is in these words: "Verily, I say unto you, all their sins shall be forgiven unto the sons of men, and their blasphemies wherewithsoever they shall blaspheme: but whosoever shall blaspheme against the Holy Ghost, *hath never forgiveness, but is guilty of an eternal sin;* because they said, he hath an unclean spirit."

Luke (xii:10) is more brief, and yet his record is to the same effect: "And every one who shall speak a word against the Son of man, it shall be forgiven him; but unto him that shall blaspheme against the Holy Ghost it shall not be forgiven."

The altogether *serious* nature of any offense whatsoever against the Holy Spirit, and especially of anything bordering on blasphemy, is

that which most profoundly impresses any one who ponders these words of Christ.

The following are the things of special significance, as related to the Holy Spirit in the foregoing record: (*a*) That Christ assumed to cast out devils "by the Spirit of God." All other means employed for casting them out would have failed then, and will fail now. Unless the Spirit of God is invoked, the devils in men will defy every attempt to dislodge them. (*b*) The fact that devils in any place, or at any time *are* cast out, is evidence that the Kingdom of God *is come* in that place, and at that time. It may have come upon the community or only on one or more individuals. It is, therefore, an opportune time and place for men and women who wish to test the power of the Holy Ghost in the exorcising of every kind of evil possession. The power that is sufficient to cast out one devil, can as easily cast out a legion. The power that can cast out to-day, can cast out to-morrow and the day following. The imminence of the Holy Spirit is tantamount to a coming of the Kingdom of God *in power*. (*c*) Attributing to a devilish agency the change wrought in any man by the Spirit of God, is the *essence* of blasphe-

my against the Holy Ghost ; While any speaking against the Holy Ghost, may take on the *color* of that awful sin. (*d*) Blasphemy against the Holy Ghost is an *unpardonable* offense : it is not forgiven either in this world or in the world to come. (*e*) The reason why this sin is unpardonable, while other sins, including the speaking of all sorts of wicked words against the Son of man, may be forgiven, is, because it is *in its very elements eternal.* He that blasphemes against the Holy Ghost *is guilty of an eternal sin.* So says Christ. He perhaps meant to be understood as saying, the *consequences* of such a sin are eternal ; or else, the sin is one that, being committed once, is sure of being repeated again and again in an eternal series—blasphemy following blasphemy for ever and ever. (*f*) The nature of this sin which is so defined in the paragraph from Mark's record, as to distinguish it from every other form of blasphemous utterance, " Because they said he hath an unclean spirit," is such, that it is plainly *possible*, the sin may be committed by men and women of our time. And hence, it is proper, that its nature should not only be clearly defined, but also, that men and women should be faithfuly *warned against it*, and

warned in the precise phrase used by Christ—warned not to *speak against* the Holy Ghost—lest that under very aggravating circumstances might amount to blasphemy. It is certainly fit that men should be warned against a perilously near approach to a sin that "*hath never forgiveness.*" (*g*) The pardonable nature of any and all offenses—even the offense of speaking against the Son of man, and of any and all other forms of blasphemy, save this one—is not only implied in the words of Christ, but is expressly taught by him. And it is well that it is taught in this very connection, where the awful fear is apt to creep in, that, at some time, in some moment of frenzy, when profane and blasphemous words were spoken, there may have been something akin to blasphemy against the Holy Ghost.

In essaying to fend off fatal disaster from the souls of men, Christ does not defeat his own compassionate purpose, by plunging those very souls into the billows of a hopeless despair.

What he said to enshrine the Holy Spirit in an atmosphere of extreme sancity, which no man might impiously invade, and which should be to every man a very Holy of Holies, was

not to be construed, with his consent, as a *bar* to the divine compassion.

5.—Apparently, to relieve the minds of the disciples of a great anxiety in respect to the embarrassments they would be likely to experience, when they were delivered to councils, and scourged in the synagogues; and were brought before rulers and kings for his sake, for a testimony to them and to the Gentiles (Matt. x:17, 18), Christ tells them, beforehand, of the provision made for wise utterance, that would require, on their part, no thought; nay, that would relieve them of all responsibility as to the matter or manner of their discourse; that would even render them the mouth-piece of a higher and holier intelligence.

Matt. x:20: "For it is not ye that speak, but *the Spirit of your Father* that speaketh in you." Mark xiii:11: "For it is not ye that speak, but *the Holy Ghost.*" Luke xii:12: "For *the Holy Ghost* shall teach you in that same hour what ye ought to say."

And what a burden did these words lift from the hearts of those first disciples, who knew full well that they would be no match

for the men who would catechise them in the council chamber, and in other public places; and would seek to confuse and entangle them in their talk; and would overwhelm them with arguments; and would scare them with threats of violence; and would arraign them before the magistrates for trial, and condemnation, and punishment.

"The Holy Spirit shall teach you in that hour what ye ought to say." They would need no other helper than he. Indeed, no human advocacy would count for anything, so long as the Holy Spirit was suggesting to them what they ought to say; and was teaching their lips to utter the things that would make most for the honor of their Lord, and for their own vindication.

And were these words of Christ spoken exclusively for the encouragement and comfort of those early disciples? Are they not as much for our times, and for ourselves? Who can say aught to the contrary?

6.—The larger part of what Christ had to say of the Holy Spirit, was, apparently of design, reserved for that protracted interview with his chosen twelve, just before the Pass-

over feast. "Knowing that the hour had come when he should depart out of this world unto the Father" (John xiii:1), he discoursed to them on such themes as he knew would be likely to impart the largest measure of comfort. And among these themes, was a fuller unfolding of the character and office work of the Holy Spirit, whom he introduces for the first time, under the title of Comforter—"the Comforter," of whom he had many things to say.

These things are recorded by John and by him alone, as the one, probably, most competent to perform the service. These sayings are embraced in nine verses of the fourteenth, fifteenth, and sixteenth chapters of his gospel, and are worthy of a fuller consideration than, possibly, any other portion of his sayings on this general topic. And, spoken, as they were, "on the same night in which he was betrayed," as a part of his farewell address, within a few hours of his crucifixion, they are fraught with the tenderest interest.

These are the words in John xiv:16, 17, 26; xv:26; xvi:7, 8, 13–15: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for-

ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." * * * "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." * * * "But when the Comforter is come, whom I will send unto you from the Father, even the Sprit of truth, which proceedeth from the Father, he shall testify of me." * * * "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, of righteousness, and of judgment: of sin, because they believe not on me." * * * "When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak; and he shall show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine;

therefore said I, that he shall take of mine, and shall show it unto you."

There is more said in this small compass—said in form wisest and best for us—than believers generally are aware.

On closer examination these few verses seem like a freshly opened mine whose treasures have just been brought to light, or like some newly discovered country whose meets and bounds had hardly been suspected.

May be, all the things embraced in these nine verses were known to us as single facts, but we find them gathered here in cluster, like a string of pearls. It is *multum in parvo*, and there is scarcely need to ask, what more?

1. Always in these verses, as elsewhere, Christ speaks of the Holy Spirit as a *Person*, using the personal pronouns, *He*, *Him*, *Himself*, not less than nineteen times. He never speaks of him as an *influence*. It is to be presumed, that, in this respect, we should follow Christ's example, never allowing ourselves, even by inadvertance, to conceive or speak of the Holy Spirit otherwise than as a Person. He is as truly a Person as is either the Father or the Son.

2. Christ speaks of the Holy Spirit in these

verses as "*another Comforter*"—another than himself—a competent *substitute*, better than himself, in at least one particular. "It is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you."

"And he shall give you another Comforter, that he may *abide with you forever*."

A very appreciable advantage it certainly is to us that we have a Comforter who may abide with us forever, as Christ, in his human form, could not do.

And it is clearly *expedient* that this arrangement should continue. The return of Christ "in fashion as a man," would, presumably, not be for our advantage, so long as the present order of things remains. An *abiding* Comforter is so much better than one the conditions of whose being are such, that he must necessarily absent himself from us during intervals more or less protracted, for the purpose of "preaching the Gospel in other cities also," or for any other useful purpose. (Luke iv:43.)

As Christ's Substitute, the Holy Spirit may *abide*, not with one or two or a select few, but with all disciples, in all lands, and times, and climes; on continent and island the same.

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3. Christ tells us in these same verses, *whence* this Comforter comes, and *how* he comes. "*Which proceedeth from the Father.*" "*I will pray the Father and he will send.*" "*I will send unto you from the Father.*"

The *procession* is from the Father, as a part of his own essence, and his immediate representative; and, hence, competent to act in his behalf intelligently and authoritatively. The Father *sends* at the request of Christ, and Christ sends *from the Father.* Hence Father and Son are alike interested in the mission of the Holy Spirit, and make themselves jointly responsible for his coming, and for the manner in which he fulfils his mission.

4. Christ speaks of him as "*the Spirit of truth,*" evidently to indicate *character* first, and then *that which* he employs in imparting comfort, viz., *truth*—only that.

There is no real comfort to be extracted from error. There never was and never will be. The soul deluded by any fallacy is never at *rest*, never *satisfied.*

The truth which the Comforter uses is, mostly, we will not say exclusively, Bible truth. We see not why he should be necessitated to use any truth outside that volume in

his ministrations, seeing that its contents were written at his dictation, and under his immediate supervision.

" He will guide you into *all* truth." There will be no truth essential to spiritual *comfort*, spiritual *growth*, spiritual *furnishing*, from which you are excluded; for, the *all* must include its every part.

5. " *Whom the world cannot receive, because it seeth him not, neither knoweth him.*" Ignorance of the Holy Spirit characterizes worldly people both in and out of the church. They cannot receive him, because they *see* him not. The eye of faith in them is darkened. " Having eyes they see not, neither do they understand " the quality of a spiritual being.

" Neither do they know him." How could they expect to know one, whom, through a reluctance to know, they persistently treat as a stranger? How know one whose very personality they are wont, perchance, to call in question, one whom they treat in all respects as, practically, a myth?

6. Per *contra*—" *But ye know him, for He dwelleth with you, and shall be in you.*" *With* you—*in* you—is it so? Then are these preg-

nant facts, and permanent, facts for all disciples, in all times. And how could the disciples then or now fail to *know* him who *dwells with*, and is *in them*?

This knowledge of the Holy Spirit is evermore to distinguish the followers of Christ from the world's people. Hence, it must needs be a test question of superlative importance—Do you know the Holy Spirit, the Comforter? Know him as you know a member of your own family? Know him without the aid of sight? With the disciple sight is not essential to knowledge. He sees "*Him who is invisible.*" "*Faith is the evidence of things not seen.*" (Heb. ii:1.)

7. "*He shall teach you all things.*" Christ had been for three years fulfilling the office of religious teacher. A strong attachment had grown up between himself and the few men who had been under special instruction during that period. They would regard as a very painful incident the early suspension of his teaching function. Hence, in addressing to them words of comfort, he very naturally alludes to the provisions he had made for a successor in the teaching office, whom, he assures them, "the Father will send in his

name," to teach them "*all things*"—more things than they had learned from himself, yet things entirely in the line of his instruction; things that would more fully illumine the various subjects of which he had discoursed; things relating to his person, doctrine and Kingdom; things quite needful they should understand if they would go on unto perfection.

Every species of knowledge that would promote their *usefulness*, or their *happiness*, including the knowledge of all *duty*, *doctrine* and *discipline*, must be included in the all things taught by the Holy Spirit, the successor of Christ in the teaching office.

But it must not be inferred that the Holy Spirit teaches all these things *at once*, or that he *ever* teaches all he might teach, and would be glad to teach, if his pupils were sufficiently advanced.

He doubtless finds, as Christ found, that he has many things to say which the disciples are not "able to hear" (Mark iv:33); and which, consequently, he must withhold.

The truest wisdom in teaching regards both the *capacity* and the *advancement* of those under instruction. The teacher may be never so anxious to lead forward each pupil rapidly; but

he is oftentimes hindered by the frivolousness of some minds, or the pre-occupation of others with matters not in the line of the things he wishes to teach; or else, he encounters a wilful and rebellious disposition, and so is necessitated to advance slowly.

It is, however, entirely proper to say, that the whole field of knowledge is *opened*, from the very beginning, to every pupil, and all alike are encouraged to make the most of their opportunities.

But our present purpose is to call attention, not to *what* is taught by the Holy Spirit, or to the *amount* that may be learned through his teaching, but to the *processes* by which he carries forward the work of instruction, presuming, as I think we must, that he teaches always wisely—*i. e.*, *thoroughly*, *patiently*, *hopefully;* and may we not suggest, as most probable, that the Holy Spirit will conform in his processes to our conceptions of what are the most approved and excellent methods of teaching? Not that our conceptions are by any means perfect, or that the processes of the Holy Spirit must needs be conformed to human models, except so far forth as those models are themselves the suggestions of a Divine wisdom, and

the fulfillment, in part, of that new covenant, in which God has engaged to put his laws into the mind and write them in the heart. (Jer. xxxi:33; Heb. viii:10.)

But in the main, these models may serve us as a guide.

(1.) In the teaching of the Holy Spirit it is certain, that, like all wise educators, he will begin with what is *rudimental* in the duties, doctrines and discipline of Christianity—the alphabet of "the things of Christ."

To the beginner, the characters of the alphabet are new and strange, however familiar they may become as he proceeds to use them freely in syllables, and words, and sentences, of which they are the unfailing groundwork. There would be no getting on easily and pleasantly, unless the alphabet were thoroughly learned.

The human instructor makes a sad mistake, when he fails to require his pupils to master whatever is rudimental in the curriculum of study. It is ever a mistaken kindness that allows promotion to a higher grade, while as yet the elementary things are not fully comprehended.

We are sure that the Holy Spirit would de-

spair of teaching the higher branches of religious knowledge, unless those under his instruction had learned "the first principles of the oracles of God." (Heb. v:12.) Like the alphabet, these principles, which include the doctrines of "repentance from dead works and faith toward God" (Heb. vi:1), have to be used all along; are, in fact, inseparable from religious progress. Their absence closes the avenues of spiritual apprehension, and excludes the knowledge of "the deep things of God." The profound ignorance of such things which is so common among the professed disciples of Christ, the ignorance that reduces them to mere pigmies in the Kingdom of God, comes of the fact that they did not master the rudimental lessons of the Holy Spirit.

They feel now very much as adults do whose early education having been neglected, are subsequently found attempting to make up their deficiencies among those much younger than themselves. And yet, there is no other way of overcoming the spiritual disabilities under which they are laboring. Mourning evermore they will be at the mistake they made at the outset of their religious life, the mistake of not *beginning right*. The course

to which the Holy Spirit advises all such, involves the receiving of the kingdom of heaven as a little child, with the *humiliation* corresponding. (Matt. xviii:3.)

(2.) The Holy Spirit advances in his teaching to *harder tasks*, where, in order to mastery there must be a putting forth of more strength.

The skilled educator knows that, as soon as the lessons cease to *task* the powers of the pupil, the time has come for a change.

The Holy Spirit, recognizing this need, steadily increases his demands, taxing more and more severely the spiritual energies of those who accept without questioning the discipline he appoints. At first, the task may seem too heavy for them, and they may be ready almost to despair. But by and by they will have become wonted to what is most difficult and trying, and will approve, nay, be glad for, that which has put the utmost possible *strain* upon their faith, and patience and hopefulness. It now begins to dawn upon them that the firmness that would relax nothing of the severity of the trial; that insisted they should pass through, however hard bestead and weary, was the truest kindness.

How else would they have gotten the discipline that was so essential to real spiritual progress, and the highest attainments in Christian knowledge?

They see that, if they had had an *easy* time of it, they would have remained spiritual weaklings. The Holy Spirit evidently knew better than they what would promote their spiritual advancement.

(3.) Not only does the Holy Spirit advance to harder tasks in the same line of study; but he puts his pupils into entirely *new fields*, where they will find all things fresh and inviting, but where they must master a new set of rudiments, and familiarize themselves with a new nomenclature, and encounter new obstructions, in the overcoming of which a new set of spiritual muscles will be brought into vigorous exercise.

By this process he imparts *breadth* to the acquisitions of those under his instruction, and guards against *narrowness*, *stagnation*, and *rutted sameness*. And breadth in the knowledge of spiritual things is quite as essential to the highest conception of success in imparting that form of knowledge, as it is to success in any other branch of instruction.

All culture that is entitled to the designation "liberal" must have breadth. And breadth implies something more than a *smattering* of information in regard to a great variety of subjects. It implies, the rather, a *thoroughness* in mastering all essential facts and principles. Nothing could be more foreign to the genius of Christianity than *narrowness* in spiritual culture, a religious *hobby-riding*, that drives on furiously in the line of some one class of truth to the neglect of other classes, which, if not quite as important, are certainly as much a matter of Divine revelation, and must, if the scales are kept evenly balanced, be rated at their true value.

The Bible, which is the Holy Spirit's textbook, discourses on an almost endless variety of topics, ranging far wider, and revealing more that is of profit to men, than all the productions of the human intellect combined. It is never shallow. It is never tame through platitudes, and sameness of matter or style.

The Holy Spirit, at his discretion, sets now to the searching out of one class of truth, and presently to the searching out of another. Perhaps one variety of truth is found opening into another and yet another. Possibly there

is an altogether new revelation, a seemingly distinct line of truth that attracts attention, and thrills with inexpressible delight. And all the while there are exclamations of wonder and surprise, that, in all their previous reading of the sacred volume, they should have failed to discover what they now see.

The Bible seems to them like a mine of measureless extent, the abundance and richness of whose treasures were not discoverable *at* or *a little beneath* the surface, but had to be reached by sinking the shaft far down into the depths. And this will surely require not a little of patient industry, toil, and self-sacrifice. But, after the shaft has been sunk to the desired depth, oh, what discoveries are made, what a wealth of meaning is found hid away under the letter, the imagery, the simile of the inspired volume!

"Search the Scriptures," said Christ, "for in them ye think ye have eternal life, and they are they that testify of me." Hence, to put upon this search, to incite to the utmost thoroughness therein under his guidance, to encourage a *branching out* in the search that shall ensure the discovery of first one, and then another of its hid treasures, is the pro-

cess through which the Holy Spirit fulfils his teaching function, whenever he finds a tractable pupil—one willing to "follow on to know the Lord." And what is true of knowledge as a mere acquisition, is true also of the *experience of knowledge*.

Breadth of experience which comes of practically testing the word of God, can only be had in a life checkered by vicissitudes, with ever varying forms of trial, where the soul's exigences will necessitate the *proving* a new set of inspired testimonies adapted to the new phases of its experience.

(4.) The Holy Spirit seeks to have those whom he teaches outgrow the motive of *fear*, and every *compulsory* feature of the educational processes, which belong to the earlier stages of spiritual discipline.

We will not speak of these motives as illegitimate or unnecessary. They were employed by Christ. They are appealed to by the Holy Spirit. They are in themselves *wholesome* motives. They are, in some instances, greatly blessed of God in preparing the way for the employment of other motives. They have often proved to be "the wisdom and power of God unto salvation."

But it is doubtless expedient, as soon as possible, to take men out from the range of these motives and lift them to a higher plane, where the constraining power of Christ's love will be an all sufficient stimulus. And this the Holy Spirit aims to do, and does in the ordinary processes of spiritual culture. He would have every pupil at the first, and all along, as well as at the more advanced stages of religious growth, become "a law unto himself," requiring no monitor to be set over him, and no threat of chastisement.

He well knows that the highest end of education has been attained, when, without resorting to any kind of compulsion, he is able to carry forward all that remains to him in the department of spiritual instruction; when the disciple is borne forward by the momentum of a personal thirst for the knowledge to be acquired; when he is anxious to go on unto perfection; when, "forgetting the things which are behind," among them the motives to which we have referred, "and reaching forth unto those things which are before, he presses toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. iii:13, 14.)

From this point onward, teacher and pupil become *companions for each other;* and the impartation of knowledge by the one, and its eager reception by the other, becomes to both a joy, that is the realization of the great end to be secured in spiritual instruction.

It is needful, however, just here, to guard against an inference that might be drawn from the distinctions necessary in the foregoing analysis, that these teaching processes of the Holy Spirit must necessarily be confined to distinct epochs in the history of each individual. It is quite possible, that, in the elementary stage, as well as when he advances to harder tasks, the pupil should be carried forward by the momentum of a personal thirst for knowledge, and that he should need no urging, or any of the incitements of fear; that he should enter into *a joyful companionship with the Holy Spirit.*

So far as we are able to comprehend the teaching processes of the Holy Spirit they must challenge our *admiration.* Wisely and kindly he fulfils the teaching function. We will not say that he has made an *advance* upon the teaching of Christ; but he has surely made his place good.

How strange then the conduct of many, who, asking evermore that the Spirit would teach them, and professing to have put themselves under his instruction, are yet continually in a state of *insubordination*.

We may charitably attribute such inconsistency of conduct to a real ignorance of the Spirit's method. It is to be hoped that, with a better understanding on their part of the nature and necessity of his processes with them—processes from which the idea of *discipline* can never be dissociated—there will be a more tractable spirit manifested, and better results obtained, with a greater saving of doleful experiences. With more knowledge they will be likely to outgrow the pettishness that is, in effect, a calling in question the wisdom of the Spirit's methods, and the complaining of what is a part of *the regular curriculum* of the school into which they have been graciously admitted, the school where they have been placed under the immediate oversight of the best teacher to be found in all God's universe.

It is presumed that all who have voluntarily entered that school, have entered for a *full course*, and are anxious to graduate with

honor. And it is better that they should be turned back in their course again and again, than that they should not be thoroughly disciplined, and educated out of their unbelief and uncharitableness; out of their evil habits, and evil propensities; out of all that is perverse, and unsanctified in heart and life; than that they should be found lacking in any of those traits of character which are so essential to those who are hoping to be promoted to the high places of trust and responsibility in the heavenly world.

How then ought we to demean ourselves under such teaching processes as the Holy Spirit sees fit to employ? The wisdom of God, as if in direct response to this question, says: "Grieve not the Holy Spirit of God, in whom ye are sealed unto the day of redemption."

Grieve him not by declining to put yourself fully and unreservedly under his instruction, as the one in every respect best qualified to guide you into the knowledge of the things you need most to know, and know well, the only one, in fact, who is a *safe* and *Divinely authorized* teacher of spiritual things.

It is accounted a rare privilege to be under

the instruction of the prince of teachers in any department of human knowledge. Men who have wished to become thoroughly versed in a science, or an art, have not hesitated to cross seas and continents, in order to put themselves, for a brief period, under such a teacher. They have paid fabulous prices for a few half-hour lessons from one of the great masters. And they did not shrink from the severity of discipline which proficiency under such a master would require. They would even bear with his *sharpness*, and would welcome the criticisms whose seeming unmercifulness become the incentive to the highest endeavor, as they are made to alternate with suitable commendations.

Ah, then, how can one undervalue the privilege of being taught by the Spirit of the all-wise God; or, if undervaluing, how can he answer for the contempt put upon him and upon his office-work? And, could there be any undervaluing more palpable than that involved in *taking oneself out from under his instructions*, playing truant, declining to be taught of him? Grieve him not thus.

Nor yet grieve him by professedly accepting him as your teacher, putting yourself under

his instruction, and then frittering away your privilege by a *carelessness and inattention* that dulls the spiritual apprehension, or causes the lessons taught to be obscured or forgotten.

To a faithful, conscientious, painstaking teacher, what is more trying than the carelessness and inattention of a pupil? To what a waste of time and effort does it subject him! How serious a loss to the pupil! How absolute an impediment does it interpose to progress. The better the teacher, the greater his grief at a perversity so fatal.

And shall not the Holy Spirit be spared a grief like this? In the frivolousness of those who sit under his instruction, in the failure to fix their minds upon the lessons taught by him, so as to comprehend, not only their general outlines, but the nicer shades of inspired thought, in the volatility that allows them to go away and straightway forget what they have learned, must be his sorest trial.

Grieve him not by becoming *restless* and *dissatisfied*, nay, even *rebellious* under his teaching processes. These may not be altogether to your mind. They may cross your inclinations. But should you therefore set yourself against them? In the abstract, surely,

you can allege nothing against these processes. Why, then, these symptoms of insubordination, even while you are experiencing the unmeasured benefit of them, the same as others whose rare attainments are your constant admiration? You are certainly standing in your own light while offering this form of indignity to the Holy Spirit of God.

Grieve him not by failing to make a *practical use* of whatever he teaches you.

Ask any educator what is the chief benefit to be derived from a liberal course of instruction, and a thorough discipline of the mental faculties, and he will tell you, it is a qualification for *usefulness*, and fits one to act well his part in life. And he assumes that the further the teaching processes are carried, other things being equal, the greater will be the usefulness of those under instruction. It never enters his mind that the talent which has been developed by his educational processes, through years of intense application, is to be hid away as under a bushel.

And the pupil, likewise, ever justifies the effort he is making to secure an education—justifies the years of toil, and the liberality of expenditure by the consideration that it will

enable him to serve his generation to better advantage. In entering upon a new branch of study he asks in advance, How is this to profit me in the calling to which I have consecrated my life? It is presumed that the lessons taught him will, in some way, be so *communicated to others*, that they will be advantaged thereby.

Now, is it not altogether reasonable to assume that the Holy Spirit, in fulfilling the teaching function, has a regard to the usefulness of those under his instruction? If they will not reduce to practice the lessons he has taught them, communicating the advantage of the knowledge they have derived from him, they will certainly violate a fair understanding. And if they persist in putting the candle he has lighted in their souls under a bushel or under a bed, and not on a candlestick, will he not be sorely grieved? *Grieve* him not thus. "*Let your light* SHINE." "To COMMUNICATE *forget not.*"

8. "*He shall bring all things to your remembrance, whatsoever I have said unto you.*" How useful to a man with a poor memory and without a written reminder of what he has heard! No stenographer took down the con-

versations and public discourses of our Lord during the three years of his ministry. How could his disciples remember so as to record accurately so much of what was of unspeakable value to them, and to all who should believe on him through their word?

Besides, very much of what he said was not comprehended at the time, and so would be more easily forgotten. It is to be presumed that the Holy Spirit continues this service, very much to the advantage and comfort of the disciples in more recent times.

And, may be, he would do vastly more in the same line if they would depend more upon *him* and less upon their *memory*. And this should not seem so very difficult, for no greater miracle is necessary to its accomplishment than is wrought for us every day by persons whose memories are more retentive than our own. What shall hinder the Holy Spirit touching, at will, some secret spring of the mental organism, and causing us to recall vividly that which else would have been utterly lost out of mind? And this is just what he did, and what Christ said he would do for the disciples who were commissioned to record, at a later date, the wondrous words of wisdom

and of grace spoken while he was yet present with them.

9. "*He shall not speak of himself.*" However we may construe these words, and it is almost certain Christ meant that the Holy Spirit would not speak as by *his own impulse or authority*, but would speak what was *given* him of the Father, even as he had spoken throughout his ministry. Nevertheless, if it were insisted upon that these words should receive the construction most obvious to the ordinary reader, yet the Holy Spirit must not conceal aught that Christ had said. In bringing all things spoken by him to their remembrance, it would not be permitted to except so much as related to himself, the very things now under consideration, just as important things, for aught we know to the contrary, as any of the other things he had spoken.

10. "*Whatsoever he shall hear that shall he speak.*" And this is plainly confirmatory of the construction put upon the words immediately preceding. At the very least, it must be understood that the Holy Spirit will not *coin* information out of his own imagination. Neither will he deal in surmises. Whatsoever, coming from the highest sources, he *hears*,

that shall he speak. And he hears and reports *accurately*. Nothing is omitted; and there is no attempt to gloss over or explain away what may be repugnant to the carnal mind.

How important that our information on religious subjects should be perfectly reliable; that there should be no exaggeration, and no concealment of material facts or vital principles; that there should be no variation from the original deliverances.

11. "*He shall testify of me*," as a good witness testifies. Just what I am now doing for the Holy Spirit, he will presently do for me. If you wish to know the true significance of whatsoever I have spoken unto you, inquire of him. He will act as my expositor.

12. "*He shall glorify me*." He will not reduce my eminence or supplant me in the estimation of my disciples. He will magnify my *importance*—the glory of my character, the necessity of my mission, and the blessedness of my reign. There can be no rivalry between him and me. He is as I am. He has no interest to promote apart from what pertains to my exaltation as head over all things to the church. Nay, more, through his inspiring influence, my disciples also will make my glory

the supreme end of their lives. They will be eager to proclaim my name, and extend my influence until my fame shall fill the earth.

13. "*He shall receive of mine*," being made the custodian of all, with full power to act for me and in my stead. And, whereas all things that the Father hath are mine, the amount and variety of the things shown by the Holy Spirit, will include all that pertains to my incarnation, my mission among men, my sufferings in their behalf, my resurrection from the dead, my exaltation at the right hand of God, my intercessions for the saints, with a thousand other things, which, without his showing, you would fail to comprehend.

"He shall receive of *mine*,"—all I know of myself, and all the Father knows of me, will be communicated to him. In whatever direction you may wish to push your investigations, within the limit of the things revealed, he will prove a competent guide; for, he knows all.

14. "*He will reprove the world of sin, of righteousness, and of judgment; of sin because they believe not on me.*" Surprised are we to find the Comforter acting also as the Reprover of sin? But there is no incompatibility between the two offices. *There should be no comfort*

for those living in sin—especially the sin of unbelief. If any unbeliever professes to have comfort it must needs be a false comfort, such as the Holy Spirit never ministers. To cease from sin, under his reproof, is to prepare the way for the entrance into the soul of true religious comfort.

What is done by the Holy Spirit in bringing all things spoken by Christ to remembrance, in glorifying him, in showing all his things, renders it impossible to find an excuse for unbelief. Not to believe such a mass of testimony from the most authentic sources, constitutes a sin of the most aggravated character, a sin that is justly singled out as *the sin* most worthy of reproof.

In the domain of practical religion, we are often at a loss to know how to reprove wisely and effectively the sin that is most glaring and so is most worthy of reproof. Our most elaborate efforts in setting forth the heinousness of sin, are often like water spilled upon the ground. The persons at whom the reproof was aimed, seem least affected. At such a juncture we are more than willing that some one else should assume the responsibility of this most difficult and delicate work. And

what a relief, nay, what a comfort it is to learn that this work is entrusted to the Holy Spirit; and that, consequently, he can be depended on to do the work at the most suitable time, and in the best possible manner; that, while there will be no lack of pungency, neither will there be any unnecessary wounding of the human sensibilities; that, while saving some by fear, pulling them out of the fire, of others he will have compassion, making a difference.

Alas, how often do the disciples, overlooking this provision for the reproof of sin, abandon themselves to a worrying over a matter which belongs to the Holy Spirit, and which, under his guidance, is subject to no imperfection in the respect of either *under*doing or *over*doing.

Our only concernment need be that we fail not to honor him in his official capacity as the Reprover of sin, calling him to our aid whenever we need for ourselves or for others a more acute sense of sinfulness; and then, trusting that his work is wisely done.

15. "*And he will show you things to come.*" This the Holy Spirit was empowered to do, and did more especially to the apostles, to meet what was to them, it may be, a more urgent

need; but has not ceased doing for the disciples in all subsequent times. He shows them things to come, imparts a measure of *prescience*, the quality and quantity of which may be undeterminable by any human standard, but is real and comforting.

Peter says (II Peter ii: 1): "There shall be false teachers among you, who, privily, shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."

Again he writes further on in the same epistle (iii:3): "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The apostle Paul, in sundry of his epistles, speaks of things to come. He saw (II Tim. iv:3) that the time would come, "when they would not endure sound (healthy) doctrine; but, after their own lusts would heap to themselves teachers having itching ears; who would

turn away their ears from the truth, and would be turned unto fables."

In I Cor. ii:9, 10, he writes: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. *But God hath revealed them unto us by his Spirit.*"

In the 15th chapter, the resurrection chapter of the same epistle, he tells us all, or nearly all, that we may know of "*the body that shall be*," with the procession of events that shall attend its coming forth from the dust of the earth.

He foresaw what would happen to the Ephesian church: "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts xx:29, 30.)

He knew in advance what would happen to those who were voyaging with him toward Rome: "Sirs, I perceive that this voyage will be with hurt and much damage not only to the lading of the ship, but also to our lives." (Acts xxvii:10.)

Later on he foresaw, that, in answer to his prayer, there would be no loss of any man's life, but of the ship. "For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee." (Acts xxvii:22–24.)

The whole book of Revelation is a fulfillment of these words of Christ. "The Revelation of Jesus Christ, which God gave unto him, *to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel, unto his servant John.*" (Rev. i:1.)

"And the first voice which I heard" wrote John (Rev. iv:1), "was, as it were, of a trumpet, talking with me; which said, come up hither, *and I will shew thee things which must be hereafter. And immediately I was in the Spirit,*" * * * "*and I saw,*" * * * "*and I saw,*" * * * "*and I saw,*" * * * "*and after these things I saw.*"

And so, on and on, to the end of the book, vision followed vision of future things—things to come in the history of the church, and the churches; in the history of the nations that

would arise, and flourish, and decay, and perish; in the history of "that old Serpent, called the Devil, and Satan," and "the Beast," and "the False Prophet," of their attempts against the Christ and his bride, of their overthrow and final doom.

The showing by the Holy Spirit to the disciples, is not discontinued, and is quite as real and as affluent a source of comfort as it was at the beginning.

Not that in this showing there is a new *revelation*, but what, for the purpose of individual comfort, is equally efficacious, a new *apprehension* of things already revealed.

It was not the lack of a book that caused John to weep, but the lack of a man who was worthy to open the book and read its contents intelligently. Since the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof (Rev. v:1–5), there has been only the demand for one fully qualified, and wholly willing, to unfold the true significance of what is found written therein, opening the contents thereof to the comprehension of the long succession of individual believers to the end of the world.

When, walking amid the tribulations of this present time, there comes to each believer, through the ministrations of the Holy Spirit, a new and clear view of what is to be his portion in the long hereafter—"*the glory that shall be*," "*the far more exceeding and eternal weight of glory*," "*the rest that remaineth for the people of God*"—the prospect cheers, nay, almost ravishes his soul.

After Christ has told us so many things of the Holy Spirit, the Comforter—told us *who* he is, *whence* he came, and *what* he does in and for every disciple, surely the excuse for not knowing him better, and not honoring him more, must be exceedingly flimsy.

To what intent did Christ communicate all this information in regard to his successor in the office of Comforter, if not that we might come to know him *aright*, know him somewhat *intimately?* and, that *we might trust him with an unwavering confidence in the discharge of his every official function?*

7.—Hitherto, we have considered what Christ said of the Holy Spirit on, at least, six different occasions during his three years ministry. We now come to what he said, on

three occasions, during the forty days between his resurrection and ascension.

In the last two verses of Matthew (xxviii:19, 20) is found the record of the eleven going "unto the mountain where Jesus had appointed them," apparently with the purpose of giving them their apostolic commission. At this interview, he introduces the name of the Spirit into the baptismal formula. And, so their commission read, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I command you; and lo, I am with you alway, even unto the end."

Plainly, it was his purpose, that all nations and every individual convert, should, through this baptismal formula, be introduced to the Holy Spirit as one of the tri-personality of the Godhead; and as an object of equal reverence, and love, and loyalty with the Father and the Son. The omission of his name from the forula would invalidate the whole proceeding.

Wherever, and whenever, this formula shall be used, it can nevermore be said, as was said by certain disciples found by Paul at

Ephesus, "We have not so much as heard whether there be any Holy Ghost."

8.—On a subsequent occasion (John xx: 19–23) "When for fear of the Jews, the doors were shut where the disciples were," Jesus came, and standing in the midst, said, "Peace be unto you," and added, "As the Father hath sent me, so send I you." And when he had said this, he breathed on them, and saith unto them, "*Receive ye the Holy Ghost.*"

Did they, at that instant, receive something they had not before experienced? May it not have been, that, from thenceforward, they had a larger supply of the Spirit for some purpose not revealed in the record?

Perchance, the incident was in the nature of a benediction, and, if so, could there have been at that critical juncture, anything that meant more for the timorous band of disciples as they waited in suspense for what the future held in reserve for them?

9.—Having *sent* forth the men who were to disciple the nations, even as the Father had sent him, and having breathed on them, saying, "Receive ye the Holy Ghost," how fitting

that his last words, at his last interview, should relate to the provision made to *qualify* them for the work covered by their commission.

And how much more fitting, that the final parting should instantly follow the words he had just spoken: "*And behold I send the promise of my Father upon you; but tarry ye in the city, until ye be endued with* POWER *from on high.*" (Luke xxiv:49.) "*But ye shall receive* POWER *after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.*" (Acts i:8.)

The power promised, is the power ordained of God for the conversion of men singly, or by the hundred and the thousand. It is a power to be experienced by the Church to the end of time. Ordinarily, the enduing with power comes *after* conversion. Sometimes it comes *immediately* after. It occasionally seems to endure through life. It may come without intelligent asking; and yet, it is a something to be *sought* and *waited* for. It should be a matter of experience to every disciple. It is essential to his equipment for service. The lack of it accounts for the lack of fruitfulness

in the Church life, and in the life of the individual believer. If the disciples had wished to interrogate Christ respecting the nature of the power to be imparted by this enduing, the opportunity was not afforded them; for, no sooner had he spoken the words quoted above, than "he was taken up, and a cloud received him out of their sight." It was, however, sufficiently evident, that the enduing had something to do with the *witnessing* work. But how they would be affected by it—how the sensations produced by its shedding forth would differ from those they had already experienced, and what elements of power, not already possessed, would be imparted unto them after that, they could only conjecture, and their conjecture, judging from their past failures to comprehend the spirituality of Christ's teachings, would be likely to go wide of the mark.

Seemingly, there is in the minds of the disciples in these days, no little *uncertainty* regarding the power imparted by the Holy Spirit's enduing. And, possibly, this uncertainty arises from the fact, that the enduing is a something that has not entered into the experience of the mass of believers in modern times.

In its distinguishing characteristics this blessing is, in most minds, not separated from the ordinary *indwelling* of the Spirit and the joyous emotions that accompany it, such as the disciples experienced after the ascension, as they " returned to Jerusalem with great joy, and were continually in the temple praising and blessing God." (Luke xxiv:52, 53.)

And yet, it is a benefit over and above that indwelling—a benefit conferred for a special and declared purpose. Let us understand that purpose: " And ye shall receive power after that the Holy Ghost is come upon you; *and ye shall be* WITNESSES UNTO ME *both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.*"

Only for the purpose of qualifying the disciples to fulfil the witnessing function for Christ is this power bestowed, and for no other purpose should it be sought.

As to the *occasion* for the use of this power, and the *persons* who may expect to receive it:

Though, doubtless, it is for public asssmblies, great and small, and for an ordained ministry, yet it is not for these alone.

It is quite as much for those who, in our Schools and Theological Seminaries, are *pre-*

paring for the witnessing work, and is the most essential part of that preparation. It is as much for those making their first essays in holding forth the Word of Life, as for the veterans in the service.

About midway of the present century, a young man, with only the meagre furnishing of the college course, and a single year of Theological study, was, despite his earnest remonstrance, pressed into pulpit service by the pastor in charge. As the result, there was in the space of three days as many humiliating failures.

At the fourth effort, the congregation, which before had comprised only about two score hearers, crowded the house of worship to its utmost capacity.

The young man, coming out of the valley of humiliation completely emptied of his own self sufficiency, was instantly transformed. As soon as he began to speak, his whole being was suffused with a something entirely new to him. His tongue, that was wont to stammer, became as "the pen of a ready writer." He spoke without let or hindrance. Things forgotten were brought to his remembrance.

Passages of Scripture, facts of history, appropriate illustrations came unbidden.

On successive days the same experience was renewed. While devoutly acknowledging the Holy Spirit as the author of this marvelous transformation, giving glory to him both for the utterance and the unction, yet he did not then realize that he had received the enduing with power from on high, and that "this was that which was spoken of by Joel the prophet." Had he done so, he would have more carefully cherished, and more intelligently used this power in his subsequent ministry.

It is for those engaged in the *teaching* work in week-day as well as in Sunday schools. A youthful disciple in a Western state, a spiritual grandchild of Harlan Page, of blessed memory, was commissioned to teach a district school in a community remote from any Christian church, or any band of professed disciples. As the sole representative of Christ amid the spiritual waste, she felt it incumbent upon her to appoint religious evening meetings at the school house. The children carried the invitation to their homes, and nearly the whole population responded. The teacher sang,

prayed, read and expounded the Scriptures, and bore her testimony for Christ with such power from on high, that ere the close of her school term, a church of seventy members was organized.

It is for those who conduct the *service of song*—for a Sankey, a Stebbins, or a Bliss, as well as for a Moody, or a Mills, or a Pentecost; and it might be a question whether the enduement with power was greater in the evangelist than in the sweet singer.

In a certain Western city, during a series of week-day services, a double quartet choir and its male organist had been hopefully converted. As that choir, on the following Sabbath, burst forth into song, the vast congregation, forgetful of their manners, turned their faces with one accord toward the orchestra, to see who constituted the new choir of young men and women, who were singing now "with the Spirit, and the understanding also."

It is for those engaged in *house-to-house* visitation in city and in country—for the colporter, the Bible-reading woman, the lay-worker in any and every field, as well as for the Apostle, or the pastor, who goes from house

to house, "warning every man night and day with tears." (Acts xx:31.)

This from the cashier of a large banking institution in an Eastern city, a man overwhelmed with a multiplicity of business engagements: "I want to tell you how God has blessed me personally. * * * I promised him, that if he would use me for his glory in saving souls, I would give up myself wholly to this work";—not that he would thenceforward neglect his professional, or other lawful engagements,—"And to this time I have a record of over one hundred experiences with persons, most of whom I never spoke with before on religious subjects in a personal way. In just looking over my list, I find seventeen, including an old man of 87 years, who, during these interviews have, I think, given their hearts to God. He knows I take no credit to myself, but I am *in a passion to save souls*. I say but little about it, but keep to the work as God's Spirit leads me."

This from the pastor of a merchantman, who, over the counter where he was selling goods, commended Christ also to his customers. From the store to his pastor's study under the same roof, was the well worn way, over which,

through this man's instrumentality, more than one hundred souls were led to Christ.

This of a successful wheat-buyer in a Western city, who drove up and down the long line of wheat-laden vehicles throughout the morning hours; then, drove like a modern Jehu to his mid-day meal; then, changing his raiment for the Master's service, spent the balance of the day in house-to-house visitation. In every heart-beat, and in every aspiration of his soul, he felt the power of the Holy Ghost, and from year to year went on with his personal work for souls, never wearying of the loved employ, until he rested from his earthly labors.

In fact, on *all* occasions, where there is a fit opportunity for testimony, this power may be, and should be felt by the witnessing disciple. To him the Holy Spirit should be like the galvanic battery charged with the electric fluid, which flows out instantly on being brought into contact with the living tissue.

Nor yet, should there be misapprehension as to the *persons* admitted to share in this extraordinary benefit.

There is no discrimination against any class, or any individual of a class. The enduement is for all disciples, irrespective of age, sex or

condition in life. The original prophecy by Joel, which is the promise of the Father referred to by Christ; the interpretation put upon that prophecy by Peter; as, also, the incidents accompanying its fulfilment at Pentecost and subsequently, sustain this position.

The convert of a day, or even an hour, whether in youth, manhood, or old age, according to his measure, may be filled with the Holy Spirit, and enter at once upon his witnessing work.

A man, than whom, perhaps, no other in modern times had been more frequently, or more remarkably endued with power from on high, thus details what he experienced only a few hours after his conversion, and while as yet he was in doubt as to his own acceptance: "The Holy Spirit descended upon me in a manner that seemed to go through and through me, body and soul. I could feel the impression like a wave of electricity. Indeed, it seemed to come in waves of liquid love; for I could not express it in any other way. It seemed like the breath of God."

"*While Peter was speaking*" to Cornelius and the company of his kinsmen and near friends, the first Gentile assembly of gospel

hearers, the Holy Spirit fell on *all* them that heard the word, *as* He had fallen on the Jews at the beginning.

And what are the *elements* of this enduement of power? And *how* are the disciples who receive it, through the coming of the Holy Spirit upon them, affected? How were they affected at the beginning? Substantially the same effects that were produced then have ever since accompanied the enduement.

Bearing continually in mind, that the purpose of God in the enduement, from the very first, has been to qualify the disciples to fulfil *the witnessing* function for Christ, and we note five principal effects upon the witnesses, viz.:—

1. Full Persuasion.
2. Clear Apprehension.
3. Utterance.
4. Courage.
5. Unction.

(1.) The Holy Spirit imparted *an assured confidence in Christ* to those who first experienced the enduing. No lingering doubt respecting his character and mission remained, after the Holy Ghost had come upon them. Until then, it is certain, their convictions on this subject were not altogether settled and clear.

There were many things they could not reconcile with such convictions. "We *trusted*," said the two disciples, who journeyed with him toward Emmaus, after the resurrection, and who were probably a fair sample of the disciples at that period, "we trusted that it had been he which should have redeemed Israel."

To every person who acts in the capacity of a witness, it is vastly important, in order that his testimony may be forceful and convincing to others, that he be fully persuaded in his own mind. He must be able to say, not simply, we trust, but we know. This the disciples could not say until the Holy Ghost came upon them. But after that, their testimony bore no trace of uncertainty in regard to the Messiahship of their risen and ascended Lord. They knew in whom they believed. Therefore, said Peter, in the closing paragraph of his Pentecostal sermon: "Let all the house of Israel *know assuredly* that God hath made that same Jesus whom ye have crucified, both Lord and Christ."

The enduement of power in times more recent, has proved the exterminator of all doubt respecting the character and mission of Jesus

Christ. No feebleness characterizes the testimony of any disciple endued with this power.

(2.) With the enduing at the beginning came a *clear apprehension* of all the facts of the gospel history, with the order of their occurrence, and also a *just appreciation* of the doctrines essential to the harmony of the redemptive scheme.

The mere recollection of events in the order in which they transpired, is considered a very important matter in giving testimony. And it was manifestly very desirable that Christ's witnesses should be able to recall at the right time and in its proper connection, whatever was essential to the effectiveness of their testimony. And the assurance that they should not lack this ability was given in express terms. "For," said Christ, "when he, the Comforter, which is the Holy Ghost, which the Father will send in my name, is come, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John xiv:26.)

But something more was pledged in this promise than the mere ability to recall the sayings and other incidents of Christ's life and ministry. Not only would the faculty of mem-

ory be supernaturally quickened, but all the faculties of the mind would be clarified, so that they would discover, as by intuition, an appropriateness in his sayings and a significance in every incident of his life, which they had never before perceived, and a power in them which they had never before felt.

(3.) With clear perceptions, it was important that the witnesses should be endued with the power of *utterance*, and be able to express their views with *clearness* and *precision*. "Nothing is more natural than that one who feels himself charged with a sublime truth, on the proper delivery of which infinite interests depend, should distrust his ability to frame suitable language."

"Moses said unto the Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto me; for I am slow of speech and of a slow tongue." And hardly was he persuaded to undertake the mission to which he was called by the reply: "Who hath made man's mouth? Or who maketh the dumb or deaf, or the seeing or the blind? Have not I, saith the Lord? Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say." (Ex. iv:10–12.)

The disciples were to have "*a mouth*, (Volubility? No.)—"*And a wisdom*,"—to insure them against uttering foolish and unprofitable things—"*which all the adversaries should not be able to gainsay or resist.*" (Luke xxi:15.) Whatever else may have been included under the pledges made them by Christ, to relieve their anxiety on this point, it is certain they were to experience no embarrassment or confusion of thought, in communicating those things which the Holy Spirit brought to their remembrance. And there is no evidence, found in the record, that any one of the disciples who shared that earlier enduing, was lacking in wise utterance.

(4.) There was also to be an impartation of *courage* to the witnesses. And they waxed very "*bold*" in giving testimony. (Acts xiii:46.) So, also, will the timid souls among us gather courage when the Holy Spirit is come upon them. Timid souls, clerical and lay, timid souls of both sexes, timid souls among the aged and the young, among the learned and the unlearned, among the servants and the hand-maidens, will then no longer fear the face, or cower before the violence, or cringe beneath the scorn of man.

(5.) With courage was imparted a *holy unction*, (Gush? No.)—and an earnestness commensurate with what the cause and occasion demanded, an earnestness that would be sure to communicate to others, exciting them to the highest pitch of enthusiastic approval, or arousing in them all the furious opposition of their unrenewed hearts, either result being an unmistakable proof of power in the witness. (Acts xiii:45, 50.)

The baptized disciples had "an unction from the *Holy One*." (I John ii:20.)

A sacred enthusiasm enkindled in their bosoms, glowed like the flames of a furnace. They felt an irrepressible desire to proclaim to their fellow-men the gospel of Christ.

Stephen, a man full of faith and the Holy Ghost, had this unction in such large measure, that his opponents were "not able to resist the wisdom and the spirit by which he spake." (Acts vi:10.)

And Stephen was only a deacon in the church, with no ordination for the witnessing work save what he received from the Holy Spirit in the enduing with power.

It goes without saying, that this enduing with power is just what the dis-

ciples of our day *need* as a preparation for the witnessing work, to which every one of them is as certainly called, as were the Jerusalem disciples at the beginning. Until the Holy Ghost is come upon them they are sensible of a great lack. They lack confidence not only in their own preparedness for the witnessing work, but in the person and doctrine of Jesus Christ. They do not see the gospel as "the wisdom and power of God," unto salvation. They are *timid* in declaring it. They oftentimes become apologists for certain parts of the gospel system. They even seek to conceal some of its "hard sayings." They are lacking in courage, and shrink almost as much from private as from public testimony. They are ashamed of Christ. They are lacking in unction, enthusiasm, earnestness, or that which will impel them to give testimony, and will render that testimony effective in convincing others of the reality and exceeding value of the things testified.

If men go away from our religious assemblies, great or small, without having awakened within them any earnest longings for the life in Christ, or any sincere detestation of a life of sin, then, there has been a very material and lamentable

defect in the testimony of the witnesses. The disciples may have had an enjoyable time, "a feast of reason and a flow of soul," but they have missed a grand opportunity to swell the ranks of believing men and women.

What is there to *hinder* the supply of this lack?

From Pentecost until now, there has been nothing in the economy of grace that did not fully warrant the expectation of frequent, copious, powerful effusions of the Spirit. The scope of the original promise is clearly defined in the first authorized exposition of that promise under the new dispensation: "*For the promise is unto you, and to your children, and to all that are afar off*," as to time and locality, "EVEN AS MANY AS THE LORD OUR GOD SHALL CALL." (Acts ii:39.)

Surely, under such an interpretation of the promise, *we* may claim, and claiming by faith, the Holy Ghost will come upon us, and we shall be endued with power from on high, and be qualified, as perhaps never before, to witness for our ascended Lord. Let us not for one moment entertain the thought that we collectively, or as individuals, must needs lack

that which gave such efficiency to the disciples at the beginning.

Wherefore then do we lack this most essential part of our furnishing for the witnessing work?

(1) Some there are who do not *seek* it, who even doubt if it is *for* them, or for any disciple of modern times.

Or, if they concede that it is a possible attainment for the modern evangelist, minister, or missionary, they yet persistently count themselves out. They give no credit to the declaration; "*The promise * * * is to all that are afar off, even as many as the Lord our God shall call.*" Consequently, they feel no pressing obligation to seek this enduing for their own furnishing, or, else, they seek it in a languid, and half-hearted manner; and they are quite willing to accept some other spiritual benefit instead—an Ishmael instead of the Isaac promised.

If *seeking* be the condition of finding, then how surely has the Holy Spirit herein encountered a barrier that he cannot consistently overpass.

(2) Some seek, and fail to receive, because they do not *wait for it.*

They are impatient of any delay. They wish to be doing something for him who has done so much for them, something to express their gratitude; or, may be, they wish to do something for themselves—something to justify the antecedent preparation for the witnessing work, and something to evidence the legitimacy of their call to that work.

The disciples who, after a three years course, graduated from the school of Christ, had just witnessed his ascension, and were filled with joy over the new hope that event had inspired, might have thought they were prepared to go forth and disciple all nations; but he knew better. So he bade them *tarry* in Jerusalem until they were endued with power from on high.

Suppose, after waiting a full week, and finding the delay irksome, they had started out on their mission, what would they have accomplished? Just about as much as is accomplished nowadays by those who undertake the work of converting men without the enduing from on high. They go forth with the furnishing of the schools, but that is not enough—it is not the thing they most need.

Yet they may go forth in a confident, nay,

in a joyous spirit, but they will return ere long sadder, if not wiser men. "If the blessing tarry, *wait for it.*"

(3) A committal of the will against the *use* of this power for Christ would render its reception impossible. "The manifestation of the Spirit is given to every man to *profit* withal." (I Cor. xii: 7.)

That there is, even among those who are *asking* for an enduement of power, such committal is evidenced by the fact that so many are ready to find an excuse, either in the position they occupy as uninfluential and non-official members of the church, or in their sex, or in their youth and inexperience, or in their advanced age and past neglect to use the gift that was in them, for not bearing witness for Christ.

And there are others who are consciously unwilling to accept any possible *allotment* the Holy Spirit may make in the witnessing work. If they should receive this enduing, they might be required to go on a mission to the heathen, or go among the degraded and vicious classes at home, or go where the pay would be small, the comforts few, and the hardships many. Or they might be charged with the delivery of

some disagreeable message, that would render them unpopular, and cause them to be socially ostracised. They don't care to make martyrs of themselves.

(4) There is in many a willingness to tarry in a state of spiritual *comfort*. They do not "covet earnestly the best gifts." They are content with the lowest attainment compatible with a good hope of enjoying the bliss of heaven. If they can be respectably pious, acceptable church members, and as useful as the common run of disciples without this enduing, why should they not be satisfied? Seeing that this best gift is not represented to be essential to salvation, and its possession might subject them to sundry uncomfortable experiences, they will get along without it. And indeed they will. It is never bestowed on such as they.

(5) And there are others who are loth to acknowledge that they have been long fulfilling the witnessing function, and yet have been lacking in its most essential qualification. It would be to the last degree humiliating for them to be found occupying the position of an inquirer on this subject. Hence, they do not welcome the light derived from others' experi-

ence; nay, are slow to believe that there is any *genuine* experience that does not tally with their own. "The meek will he guide in judgment, and the meek will he teach his way." (Ps. xxv:9.)

(6) Many of those who are conscious of their need of an enduing with power, and are earnestly seeking for it, in whom also there is no commitment of the will against its use, but, on the contrary, a sincere desire to have it for use, are either *regarding iniquity in the heart*, or *practicing it in the life*, possibly both.

They are men in whom their fellows have no confidence, and for whose religious professions they entertain supreme contempt—men overreaching and dishonest in their business transactions, men of corrupt minds and lewd speech, men of vicious associations and filthy habit, men of ungoverned temper and revengeful purpose, men of sordid propensity, who would wish to make merchandise of this gift of power, if it were conferred upon them, men of the Simon Magus stamp, who would offer money for the gift in case they could use it for the promotion of their own selfish interests, and who are as worthy as their prototype

of the withering rebuke administered by the Apostle Peter. (Acts viii:8.)

These men are quite as likely as others to appear early on the surface of religious movements; but their testimony is discounted in advance by all who know the utter inconsistency of their lives. It is presumed that the gift of power is never bestowed upon persons of this character, however persevering they may be in asking for it.

Christ must have witnesses who will not convert the witnessing function into a burlesque, and bring his name and cause into contempt—witnesses who have a background of *character* to sustain and confirm their testimony.

(7) Many have, at some time, and in some measure, received the enduing, but, subsequently, have become *lifted up in pride*, or *have grown vain-glorious*, or have *resisted the Spirit* in some particular, and the witnessing power has been withdrawn.

(*a*) They were *proud* of what had been wrought through *their* instrumentality—of the effects following their exercise of the witnessing function. They proclaimed their own success, possibly not without a formal recognition

of the source of power, yet with the evident intent of taking some of the credit to themselves.

They have stood on the brink of a chasm like that into which Herod plunged when the people shouted in response to his oration: "The voice of a god, and not of a man." (Acts xii:22.) If the angel of the Lord has not smitten them as he did Herod because they gave not the glory to God, yet it is evident that something has eaten out their power as witnesses for Christ. "How has the gold become dim and the most fine gold changed," through the entering in of pride, where there should have been the profoundest humility, and the most absolute self-abnegation.

(*b*) They grew *self-reliant*. They ceased, after a little, to realize their utter dependence on the Holy Spirit. They waited no more for his enduing. Possibly, they thought the impulse they had already received would carry them forward successfully. At least, they went on with their witnessing work, presuming that the success which had attended them all along would attend them still. They said, as did Sampson, after the seven locks of his hair were shaven off: "I will go forth as

aforetime," but they are soon undeceived. They are become weak like other men.

A lively sense of dependence on himself for power, is what the Holy Spirit will assiduously cultivate in every witness for Jesus.

(*c*) They grew *vain-glorious*. They wished to show off the wealth of their possessions, the treasures of the Lord's house, the precious things garnered for them and theirs, for the express purpose of advancing themselves in the esteem and consideration of those who are disposed to think lightly of their importance, and the indispensableness of their instrumentality in carrying forward the witnessing work.

Their offense was one of *weakness*. It was like the offense of Hezekiah, who had been honored of God in promoting the most wonderful revival under the old economy, honored as its chief instrument—a revival as genuine, as far reaching, as beneficent as any revival of of modern times.

This same Hezekiah, when recovered of his sickness, was in receipt of congratulatory letters, and a present from the king of Babylon which so inflated him, that he took the messengers into his confidence " and showed them the house of his precious things, the silver,

and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures; there was nothing in his house, nor in all his dominion that Hezekiah showed them not." (II Kings xx:12, 13.)

This silly transaction is paralleled by some, who, having been signally honored of the Spirit in promoting revivals under the new dispensation, either for their own exaltation or vindication, emblazon their own instrumentality, reckoning up and publishing the number of their converts.

Will the Holy Ghost condone an offense of this character, committed after the fact of his enduing, to such a degree as to extend the period in which the power imparted by that enduing, can be prostituted to base ends?

(*d*) *They resisted the Holy Ghost after He came upon them.*

At a juncture when they should have borne witness for Christ they kept silence. They suppressed the words that came to their lips; they concealed the emotion that was like a fire shut up in their bosom, and grew calm, and cold, and very proper.

They feared, perhaps, that if they gave full

expression to the sentiment struggling for utterance, and free vent to their pent-up feelings, some, "mocking," would say of them as some said of the one hundred and twenty, "These men are full of new wine." (Acts ii: 15.) And they argued the matter with the Holy Spirit; they even went so far as to plead some portion of his own inspired word in justification of their silence. Will they now repeat their petition for an enduing from on high, and then, when it comes not, will they wonder why?

But the story of their resistance of the Holy Spirit, is, perchance, not exactly after the manner described. They did witness at the beginning. They could but speak of the the things they had experienced, and they continued their testimony until they found it gave offense, and stirred up opposition, and made their lot uncomfortable. Then they ceased to use the wondrous gift imparted to them, and they were emptied of their power. Tired, they perhaps were, of the turmoil and the uproar, of the whippings and the stonings; tired of the bonds and imprisonments; tired of the removals from place to place, pursued by the hostility of those whom their fidelity to the witness-

ing function had arrayed against them; and they welcome the repose they find in suspending, even against the stern remonstrances of the Holy Spirit, the exercise of that function.

But so did not those early witnesses. Paul, the most eminent of them all, and harrassed more than any one of them, never ceased from the exercise of the witnessing function, and never grew feeble and pointless in his testimony. To the very confines of life, power attended his ministrations in public and in private, in prison and out of prison, among the heathen and among his own countrymen.

Peter and John might be arrested, imprisoned, beaten, and commanded not to speak any more in the name of Jesus, but as they depart from the council, they go "rejoicing that they are counted worthy to suffer for his name's sake; and daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." They declared: "*We cannot but speak the things we have seen and heard.*" Nay, in the very teeth of the threatenings fulminated against them, they persisted in fulfilling the function of witnesses for Jesus.

"Peter, filled with the Holy Ghost, said

unto them, ye rulers of the people, and elders of Israel, * * Be it known unto you all, and to all the people of Israel that this Jesus of Nazareth, whom ye have crucified, is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: *for there is none other name given under heaven among men, whereby we* MUST *be saved.*"

What Christ said of the Holy Spirit, laid the foundation—a very broad foundation—for all the supplementary writings in The Acts, The Epistles, The Revelation, concerning him. True, it might fairly be claimed, that it is Christ speaking still through all these writings; for all the writers were under control of his Spirit while they wrote, and all kept themselves strictly in line with what he had said of the Holy Spirit before he was taken up. But his *voice* is heard no more. Yet, its echoes are heard; and recognitions of the Holy Spirit multiply, until the volume of inspiration is about to close; and when we have read to the end, there lingers in our ears the melody of the words: "AND THE SPIRIT AND THE BRIDE SAY, COME,"

III.

What was said of the Holy Spirit in the Supplementary Writings of the New Testament—in the Acts of the Apostles; in the Epistles; and in the Revelation.

Prelude.

Acts i: 1, 2, 16, 17: "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the Apostles."

"Brethren, it was needful that the Scripture should be fulfilled which the Holy Ghost spake by the mouth of David (Ps. lxix:25) concerning Judas, who was guide to them that took Jesus. For he was numbered among us, and received his portion in this ministry."

Thus did Luke, after a considerable interval, possibly after all the events he is about to record had transpired, resume his narrative.

His introduction makes a double link connection between his former treatise and the Old Testament Scriptures, with a distinct recognition in both links of the Holy Spirit, who through Jesus and David, his father, according to the flesh, as channels of communication, had made known his will. Through the one was given "commandment unto the apostles, whom he had chosen," and through the other, authority for the election of one from among the men who had "companied with them all the time the Lord Jesus went in and out among them, beginning from the baptism of God, until the day that he was received up, to become a witness with them of his resurrection. (Acts ii: 21, 22).

So he glorifies, as he ought, both the person and the office of the Holy Spirit, under whose wise and efficient administration, the work of the world's redemption was to be carried forward to a final and glorious consummation.

Luke was authorized to record what he had already witnessed of that administration, and what, in his mind, no doubt, was a sufficient justification for the saying of his ascended Lord: "It is expedient for you that I go

away; for if I go not away the Comforter will not come." (John xvi:7).

THE HOLY SPIRIT IN:

1. *Outpouring.*—Acts ii:16-18. Here follows, in the record, an account of the outpouring of the Holy Spirit, of which, as we have seen, John had full information, but was not expected to record, that being left to his associate. "The Spirit that *was not yet*," in the fuller manifestation of his presence and power, had come to be the Spirit that *is*, and that *will be*, henceforth.

The line of demarkation to which John alluded, had been passed amid such exhibitions of the Spirit's power and grace as justified the inference of Peter, who expressed not only his own conviction, but that of all his associates who were present as witnesses and participants, that "This is that which hath been spoken by the prophet Joel (ii:28, 29); and it shall come to be in the last days saith God, I will pour forth of my Spirit upon all flesh: And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Yea, and on my servants and on my hand-maidens

in those days, will I pour out of my Spirit; and they shall prophesy."

As, at this point, the narrative, touching what is written of the Holy Spirit, branches out into very many details, presenting his official relations under a great variety of phases and operations, it is important to say, that the proposed limits of this volume will not permit of a *particular* consideration of more than one hundred and sixty distinct recognitions of the Holy Spirit embraced in this general division of the subject. In order to allow a fuller unfolding of some more important features of his office-work, it will be necessary to treat some of the things written of him in concise statement, or in groups. However, not one of all the series of testimonies regarding him will be, of design, overlooked. The failure, in any instance, of clear explanation, may arise from some obscurity of meaning in the passage itself, or, more likely, from a lack of ability to interpret the same.

The *outpouring* of the Spirit, beginning on the day of Pentecost, did not end on that day, but continued, with extraordinary manifestations accompanying, for at least twenty-five

years. (Acts iv:34; viii:14–17; x:44–47; xix:1–3, 6, 7.)

The words of Joel, as quoted by Peter, and as interpreted by the phenomena attending, and the results following, as the inspired test of the great movement, which extended throughout all Judea and Samaria, and to the uttermost part of the earth, and has been going on ever since, and will go on in widening circles of influence to the end of time, demand a careful and somewhat detailed consideration.

The outpouring began in an upper room in Jerusalem, where "the apostles, with the women, and Mary the mother of Jesus," and others, in obedience to Christ's command, had been continuing in prayer and supplication until the tenth day, when, "suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them"—the division of tongues corresponding, no doubt, to the number of disciples present.

As symbols of power, what could have been more fitting, or more profoundly impressive, than "a rushing mighty wind," with a language

addressed to the ear, and "cloven tongues," or "tongues parting asunder," or "tongues distributing themselves," "as of fire," a language for the eye? Nothing in nature is more suggestive of irresistible power than "a rushing mighty wind, coming from heaven," coming as a cyclone comes on the one hand, or tongues "like as of fire" on the other. The immediate results of this spiritual cloud-burst were: a *divine impulse* to testify for Christ, shared by all the disciples present, and a most wonderful increase in the *effectiveness* of their testimony, whereby the number of the disciples was increased, in a single day, "about three thousand souls."

And we must not suppose, as has been already suggested, that the record made by Luke, and transmitted to us, embraces the whole series of similar incidents, occurring at intervals, during the ministry of the apostles and their associates, including the lay element of the Church, a no inconsiderable number of whom, "as they were scattered abroad, went everywhere preaching the word."

The Holy Spirit had been in our world always, and everywhere, and his presence had been, to some extent, recognized. He had

come down "as rain upon the mown grass, and as showers that water the earth," through all the centuries.

He had been more in evidence since the opening of the Christian era. But, at Pentecost, there came an *outpouring*. Not only for suddenness and forcefulness, but for volume it was like a cloud-burst. It fitly inaugurated the dispensation of the last days, wherein the supply of the Spirit would be inexhaustible, and, always, to the end of time, "on draught."

"The promise," said Peter, "is unto you, and to your children, and to all them that are afar off, even as many as the Lord our God shall call."

Since the Spirit began to be poured forth, there has been no single generation of believers, and no branch of the Christian Church, that could not claim this promise as its own. Through all these centuries, the imminence of the Holy Spirit has been such that men could, at any time, have had a fresh experience of his outpouring.

Ever since the Pentecost, the Holy Spirit, stored like electricity, has been ready for use. Moreover, as if to distinguish this dispensation

from the older, when but a few persons, comparatively, in each generation, were the authorized teachers of religion; and when, if men would inquire of the Lord, they must needs seek out one of these persons to act as the inspired medium; henceforth, *all* the disciples would be expected, in the larger sense, to "prophesy."

To this intent the Spirit is poured forth "upon *all* flesh," without distinction of age, sex or rank. The enumeration, in the original promise, was all embracing: Sons and daughters, old men and young, servants and handmaidens were to participate in all the extraordinary benefits of the outpouring.

Most of the persons, in that upper room in Jerusalem, were from the humbler walks of life. Many were "ignorant and unlearned men." Some had been, aforetime, profane, and otherwise wicked. Women were there; and among them, the women who were the earliest heralds of the resurrection. And they, as well as the men, felt the divine afflatus. Upon each one of them sat the fiery tongue. This universal license to testify, was, no doubt, designed to be, as it really was, and still is, one of the chiefest excellencies of this last day

dispensation. And, we may be sure, that, whenever the Spirit is poured forth upon the disciples, the *desire* to testify will be as strong, other things being equal, in one class as in another; as strong in the young man's heart as in the heart of the old man, as strong in the heart of the daughter as in the heart of the son; as strong in the heart of a servant, or a handmaiden, as in the heart of a master or mistress. Sex, age, rank, do not count in this matter.

A retired major general of the British army of India in giving a detailed account of his conversion, says: "I rose in the morning after my first experience of the peace which passeth all understanding, went to parade, and wanted to take every soldier by the hand, and entreat him to believe in Jesus, and call upon his name. My heart was full of him."

A rude, uneducated, stuttering blacksmith was converted from gross wickedness. He went to the prayer meeting. He felt that he *must* say something for Jesus. Rising, after many ineffectual endeavors at utterance, he succeeded in as much a speech as this: "Friends: I—I can't *say* anything in particu-

lar. But just look at me, and see if I don't love Jesus!"

2. Filling.—Though there might be an outpouring of the Spirit, yet, if there were no filling, the abundant outpour might go to waste. Hence what is said on this point is of moment.

Acts ii:4: "And they were all *filled with the Holy Ghost*, and began to speak with tongues as the Spirit gave them utterance." iv:8, 31: "Then Peter, *filled with the Holy Ghost*, said unto them, ye rulers of the people and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole," etc. "And when they had prayed, the place was shaken wherein they were gathered together; and *they were all filled with the Holy Ghost*, and they spake the word of God with boldness."

Acts vi:3, 5, 10: "Look ye out among you seven men of good report, *full of the Spirit*, and of wisdom whom we may appoint over this business. * * * And they chose Stephen, *a man full of the Holy Spirit*," etc.

"And they were not able to withstand the

the wisdom and the Spirit by which he (Stephen) spake."

vii:55: "And *he being full of the Holy Ghost*, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." ix:17: "Brother Saul, the Lord Jesus who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight and be *filled with the Holy Ghost*." xi:24: "For he (Barnabas) was a good man, *and full of the Holy Ghost* and of faith: and much people was added unto the Lord." xiii:52: "And *the disciples were filled * * with the Holy Ghost*."

Eph. v:18: "And be * * * *filled with the Spirit*."

This cluster of passages fully justify the inference that the filling of the Holy Ghost was a familiar phenomenon in the experience of the disciples at the beginning. The phenomenon was the fit complement of his abundant outpouring. It was understood to be not only the privilege, but the duty, of the disciples to be thus filled.

More especially for those elected to places of trust and responsibility in the infant church

—for the men put in charge of its material interests, including the serving of tables as well as of the ministry of the Word—this was deemed the first and most essential qualification. To these offices they were instructed to elect no one who was deficient in this particular. Eminent fitness in other respects—such as high social standing, culture, wealth—would not count for any thing if they were not also men full of the Holy Ghost. Such men were easily distinguishable from the average disciple in those days.

The record shows that, while the filling was shared, at least on certain memorable occasions, by all the disciples, yet the vessels for the Holy Ghost were not necessarily of equal capacity. Some would contain more, and some less, when they were all full. Among the former, are mentioned by name, Peter and Stephen, and Philip, and Prochorus, and Nicanor, and Simon, and Parmenas, and Nicolas, besides Paul and Barnabas, whose pre-eminence in this respect was recognized. These men, however, were simply of larger capacity for the Holy Ghost's filling. There were others, whose names are not mentioned, who, in more humble spheres, showed they

were just as full of the Spirit, and were just as effective witnesses.

It is noticeable, that an invariable result of being filled with the Holy Ghost was *speech.* "They were all filled with the Holy Ghost, and *spake the word of God with boldness.*"

3. *Control.*—All phases of control—leading; directing; constraining; restraining; forbidding; impelling; commanding; are expressed in the following passages: Acts viii:29, 39: "And the Spirit said unto Philip, Go near, and join thyself to this chariot." "And when they came up out of the water the Spirit of the Lord caught away Philip." xi:12: "And the Spirit *bade* me go with them, making no distinction." xiii:2, 4: "And as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." "So they being sent forth by the Holy Ghost, went down to Selucia; and from thence they sailed to Cyprus." xvi:6, 7: "And they went through Phrygia and Galatia, having been *forbidden* of the Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they essayed to go into Bithynia, but

the Spirit of Jesus *suffered them not.*" xx:28: "Take heed unto yourselves, and to all the flock, in which the Holy Ghost hath made you bishops (overseers) to feed the Church of God, which he purchased with his own blood." xxi:4: "And these said to Paul through the Spirit, that he *should not set foot in Jerusalem.*" xv:28: It seemed good to the Holy Ghost * * * to lay upon you no greater burden than these necessary things."

Ro. viii·14: "For as many as are *led* by the Spirit of God, they are the sons of God." Gal. v:18, 25: "If ye are led by the Spirit, ye are not under the law." "If we live by the Spirit, by the Spirit let us also walk."

"It is not in man that walketh to direct his steps." (Jer. x: 23.) He needs to be brought under the control of a higher and an absolutely holy intelligence. To fill him with the Holy Spirit and then leave him subject to his own impulses would involve a serious inconsistency. But the Holy Spirit, from the instant of filling, assumes the reins of control. It is the part of mercy, as well as of wisdom, to direct the power he has imparted. We do not generate power—electric power, for example—and then leave it to distribute itself, going where and

when it will; or steam power, as in the locomotive, and then, opening the throttle, let the accumulated force expend itself without direction. A cool head and a firm hand are brought into requisition. *Better no power than power without control.*

We are confident that there is nothing more desirable for us in this or in any other world, than a sure and constant guidance, made available to all that seek it. We are equally confident that for such a guidance, the Divine mind is alone adequate. Accepting the doctrine of the Holy Spirit *in control*, as set forth in the passages to which our attention has been directed, we naturally ask through what channels his guidance or leadership comes, and how we may recognize it? We also would know whether it is from within, or from without, and whether common sense has aught to do in determining its reality and its reliability?

Nay, we would know, if possible, whether his leadership is ever contrary to our experience? And whether the reason of a confessedly fallible being, is competent to sit in judgment upon the leadership of One who is infallible?

The *fact* of the Holy Spirit's guidance or leadership, is not only assumed by the Apostle in the words: "For as many as are led of the Spirit of God, they are the sons of God," but his words also imply, what we are not slow to concede, a leadership that is not of the Spirit of God, and that may be antagonistic thereto.

The Holy Spirit, whose sovereignty in his sphere is indisputable, allowing him to send "by whom he will," employs whatever agent or instrument he may choose; selecting the various channels through which he will make known his will; guiding from within, or from without, or both from within and from without; using the reasoning faculty where it may be safely used, or dispensing with its use wherever and whenever it exalts itself; using the common sense, or any other sense; using experience or bringing the blind "by a way they knew not," and leading them "in paths they have not known." (Isa. xlvii:16.)

And yet, in all this he is "the power behind the throne," directing all, and never allowing any agent or instrument to usurp his own prerogative.

In his leadership he shapes not only *opinions*, but *plans* and *performances*, including

those that project themselves into the *future* —the larger and more beneficent being oftentimes those that extend *farthest* into the future.

A leadership that would content itself with merely a step by step, and moment by moment guidance, would involve more or less of *worry* and *waste.*

Why not, with a humble sense of dependence upon the wisdom that cometh from above, say: "*If the Lord will, we shall live, and do this or that.*" (Jas. iv:15.)

Going on under our eyes from day to day, is the working out of plans that were projected into the future, and are seemingly dependent for their successful consummation upon the life and mental activity of the men who formed them presumably under the Divine guidance.

And why should not the Holy Spirit so lead that both plan and performance may be a part of the same transaction?

In his leadership the Holy Spirit must needs control the three-fold nature of the complex man. He must so guide the *intellectual faculty* that all its reasonings shall proceed from right premises and conduct to just conclusions.

The *faculty* so guided, is not indeed infallible, but the *Guide* is.

"*Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth*" (John xvi:13), and of necessity, *away from all error*. When Christ directed the disciples to take no thought what they should speak as they were brought before councils, for the reason that it would be given them in that hour what they should speak (Matt. x:19), he pledged them a *faultless* guidance of the intellectual faculty. They would think of exactly the right thing at exactly the right time.

Also, in his leadership, he reaches the *affections;* and secures a control over them that causes them to flow into right channels, and to fasten upon appropriate objects—a control that preserves from excessive indulgence, and insures God always and easily the *first* place and all other beings and things the place that true benevolence may assign.

The same leadership also prevails to influence the *will*, not with a force irresistible, but with a persuasive energy to which, if a man *yields*, he becomes subject, and chooses, henceforth, those things which accord with the will of God.

Through a leadership established over the intellect, affections, and will, the Holy Spirit comes to control man's *conduct*, prompting him evermore to do what is lawful, and right, and expedient.

And just here it is that the Spirit's leadership is made manifest.

When a man begins to ACT in conformity with the revealed will of God, then it is that his character is disclosed. By his *fruits*, or by what he *does*, men recognize his divine kinship.

But there is a leadership that is not of the Spirit, and may be antogonistic thereto—*may* be antagonistic. It is not always and necessarily so. Often men *think* aright on religious subjects through the force of education. From childhood they have been instructed out of the Holy Scriptures and have come to a full acquiescence in what they have been taught. Quite as often they *feel* right on all these subjects. At least, there is no feeling of *repugnance* to any scriptural doctrine.

Hence it is that a leadership which is not of the Spirit is not necessarily antagonistic to his leadership.

But, leaving out of view, for the present,

all questions of antagonism, let us consider that leadership which is simply *not* divine, to which men may be subject.

(1.) They may be, and often are, led by *impulse* or *emotion.*

Without forethought or reflection, without staying to ask what may be the consequences of an act, they yield to the present impulse, and do what they may, or may not, subsequently regret; what may, or may not, prove beneficial.

Indeed, there are many who deliberately wait on impulse for the motive power, not considering that the impulse to *neglect* duty is full as likely to be in the ascendant as the impulse to its *discharge.*

And these same persons are quite as prone to regard the lack of emotion as tantamount to an absence of all leadership. At least, they do not consider it possible that the Holy Spirit should lead, and lead more wisely, without emotion than with it.

The author is permitted to insert here from the very useful book on "Paracletos," by Rev. S. Bristol, page 17, the following: "*Seek not after a sign.* Jesus comdemned the Jews for doing so. And the Spirit has frowned upon

many a one since for the same thing. What we mean is this, when you have consecrated yourself and all you have to God, carefully, deliberately, and as best you know how to do, and have asked him to put you in any place, and set you at any work he sees fit, and have asked the Holy Spirit now to come and take full possession and direction, then take it home to your heart as an accepted fact, that he *has* accepted the offering, and will, from this moment, lead you forward into the wisest path.

Believe it not on account of any special feeling; but because of his love and his word. In afterlife, you will often ask for help, and go forward in the discharge of duty, *with no special feeling* indicating God's approval.

You might as well *begin* this way, relying on the naked word of God, and your conscious consecration of all to him. Should the question arise, whether you have really laid *all* on God's altar, you can quietly ask the Spirit to show what is withheld, that you may bring it also, and you may rest assured he will do so. For it cannot be, that he will allow one who comes to him for light, to be deceived on a point so important. So would not a loving parent.

Paul says: "If in any thing ye be otherwise minded, God shall reveal even this to you."

(2.) Others, and among them some very good men, are led by their *impressions*. It is not for a moment to be doubted that the Holy Spirit produces impressions upon the human mind that should be carefully cherished.

But it is to be remembered that there are spirits other than the Holy Spirit, that have access to human spirits, producing very powerful and vivid impressions, by which they impel to the doing of certain things which are not in the line of duty, though they may seem to be so.

In many instances good men have found that in following impressions they have been led by a "will-'o-the-wisp," instead of the Spirit of God.

(3.) Others are led by *their own judgment*, which may conduct them aright, or may lead them astray. They may judge what are the leadings of God's providence in certain cases, and may not err in that judgment. And again they may utterly mistake these leadings. The Spirit's interpretation of the significance of certain events, or environments, may be the opposite of their own; and he would lead them

just contrary to the apparent course of providence, and right athwart what natural prudence would dictate.

We need to realize what poor interpreters we are of providence; and so, in asking God that "we may follow his providence," be sure that we also ask that the Holy Spirit might rightly interpret the significance of every providence, ere we are left to follow it.

Again and again the patriarchs and heroes of the old economy were led contrary to the apparent course of providence. Their human judgment was always liable to be overruled by a superior wisdom, and overruled to their essential profiting.

(4.) Most men, much of the time, are led by *other men.* They think, and feel, and will, and do, very much as the prevailing sentiment dictates. Sometimes this sentiment may be just, and it may be safe to follow it. The *vox populi* is, for the time, the voice of God. But, in a little the public sentiment may undergo a radical change, as it did in Jerusalem when the multitudes which had joined Christ's triumphal entry into the city, and had swelled the chorus of "Hosannah in the highest," were transformed into a howling mob, thirst-

ing for his blood, and demanding "with instant and loud voices" his crucifixion; or, as it did at Lystra, when the people, who, one hour, in the belief that "the gods had come down to them in the likeness of men, brought oxen and garlands unto the gates," and were scarcely restrained from doing sacrifice unto Paul and Barnabas, and the next hour, at the instigation of certain Jews from Antioch and Iconium, "stoned Paul and drew him out of the city, supposing him to be dead." (Acts xiv:11-19.)

Amid such a variety of leaderships, some of which are extremely plausible, how fitting that we should give heed to the apostolic exhortation: "*Try the spirits whether they are of God.*" (I John iv: 1.)

The Nature of the Holy Spirit's Leadership. —The operations of the Spirit are, according to the simile employed by Christ (John iii: 8), like the wind whose sound we hear without being able to tell "whence it cometh or whither it goeth." Yet these operations must be recognized somehow, else his leadership would remain a myth. There must be facts and phenomena which, while they may not have

all the weight of a mathematical demonstration, may yet leave no reasonable doubt as to their entire sufficiency as *moral* evidence. There must be some well defined landmarks by which we may assure our hearts that we are "led of the Spirit of God."

We have assumed that he uses, at will, every instrumentality, so long as it is kept subordinate to his own efficiency. He is leading sentient beings—beings with a capacity for discerning, analyzing, separating into their elements things that are complex. They must see and perceive; they must reason, and reflect, and compare, and contrast. Hence, in his leadership of such beings, though employing physical *facts*, he uses no physical *force*. They must yield to the pressure of *motive*. They must be controlled by *moral* considerations.

While disclaiming all attempt to exhaust a subject that must needs baffle the efforts of the human intellect to grasp it in its fulness, yet, of "what God hath revealed unto us by his Spirit," (1 Cor. ii:10) we may be permitted to speak. "*Those things which are revealed belong unto us and to our children.*" (Deut. xxix:29.)

We therefore suggest as in the line of such revealing:

(1.) That the Holy Spirit of God never leads *contrary to his word.* God never contradicts himself, and so never teaches one thing by his word, and the opposite thing by his Spirit. The two lead in the same direction, and conduct to the same conclusions. Indeed, the Word is the suggestion of the Spirit. "Holy men of God spake as they were moved of the Holy Ghost." (2 Peter i:21.) Hence, the inference is legitimate, that whatever influence brought to bear upon us would lead us to think or act contrary to the teachings of the Sacred Scriptures fairly interpreted by the average man, is *not* of the Spirit of God. "To the law and to the testimony: if they speak not according to this word, there is no light in them." (Isa. viii:20.)

Christ was willing, nay, anxious, that the people should subject his claims to this test. "Search the Scriptures; for in them ye think ye have eternal life; and they are they that testify of me." (John v:39) It must, therefore, be regarded as a favorable indication, when anyone takes the Holy Scriptures as the man of his counsel and the guide of all his

ways—not one portion of the Scriptures to the exclusion of another portion, not one set of passages to the neglect of another set; but the *whole* book, comparing scripture with scripture, so as to be influenced by their *general tenor*.

"Then shall I not be ashamed, when I have respect unto *all* thy commandments." (Ps. cxix:6.) It may be seriously questioned whether anything short of respect unto *all* portions of the sacred volume will entitle us to a guidance that will be without flaw.

The presumption is that one who accepts the whole body of Scripture as his guide is under the leadership of the Holy Spirit of God. If he hears *doctrines* taught which seem to him of doubtful authority, he does not embrace them because the teacher is famous for his erudition, or his eloquence, or his high standing in the Church; but, like the Bereans of old, he searches the Scriptures to see if these things are so.

If he receives *impressions*, however urgent and powerful they may be, he does not follow them until they have been subjected to the same test. It is so also with *impulses*, which are not yielded to unless they are in accord with what is written in the Word.

He may not be highly cultured. His exegesis may not always hold. His expositions may frequently go wide of the mark. But he will get at the *tenor* of what the Holy Spirit teaches, if he has no pet theory of his own to establish, and is a true son of God; and, having learned through the Word what is the mind of the Spirit, he will govern himself accordingly.

(2.) The Holy Spirit always leads by *way of Jesus Christ*—so leads as to magnify his name, person, work, crucifixion, resurrection, and enthronement at the right hand of the Father. A leadership that in any respect belittles Jesus Christ, or a leadership that fails to *honor him even as it honors the Father* (John v: 23), is not of the Spirit of God. "Howbeit," said Christ, "when he, the Spirit of truth, is come * * * HE SHALL GLORIFY ME: *for he shall receive of mine and shall show it unto you.*" "I AM THE WAY. * * * *No man cometh unto the Father but* BY ME."

Hence, as many as are led of the Spirit of God make very much of Jesus Christ. He is their Alpha and Omega, the beginning, middle and end of all their religious beliefs, affections, activities. For them "TO LIVE IS CHRIST." (Phil. i:21.)

It is not possible to unduly magnify this feature of the Holy Spirit's leadership. While leading in the management of our every day, as well as our First day affairs, he does so to the intent that we may not miss the true end of all right living, which is THE GLORY OF CHRIST, a glory that cannot be promoted by a slovenly and blundering management of these affairs. He wishes to secure in us a mode of living so *Christlike*, that, from whatever point of view men behold it, they shall be constrained to say: "*They have been with Jesus.*" (Acts iv:13.)

No matter, we are sure, is of trifling moment if it affects the glory of Jesus Christ. There is no error in judgment, no mismanagement of the details of business, no impropriety of speech, no faltering in duty, no sinful compliance that does not tarnish the glory of Christ in the estimation of men. Moreover, the determining question in all matters of *casuistry*, *i. e.*, in all matters the moral character of which is not fully ascertained, which are right or wrong according to circumstances, is, *will this glorify Christ?* If there is doubt on this point, if we cannot honestly think this or that thing will glorify him, we may be quite

sure the Holy Spirit of God is not leading us in that direction.

(3.) Those who are subject to the Holy Spirit's leadership are led always to that manner of life *which conforms* MOST STRICTLY *to the requirements of God's law.*

A ministerial associate writes thus: "Prayer has indeed been answered for me in a vigor and strength that, a few months ago, I would not have thought possible. Rather remarkably do I find that I have to use them *legitimately.* If I worry a bit, or take on work I have no business to do, my strength goes like Samson's with his head shorn."

Another, of wide and varied experience, after reading the above, writes: "I like greatly the idea that if we would keep our health and vigor, we must use them *lawfully.* Yes, God's laws are everywhere, and wise is the man who seeks to know them, and observes them in minutest things. My own health at eighty is remarkable. May it not be because of careful obedience to the laws of health, so far as I know them? Thus, for example, this evening so soon as I feel within an indication that I need rest and sleep, I lay aside my work and retire; so with my rising and all my work. It

seems to me the Holy Spirit suggests and prompts in all these matters."

Another, whose experience for years had been like that of the pendulum, going from an extreme of joyousness to one of deepest depression, testifies: "There are days when I get so tired that the blues threaten a little; but I have learned this, that I must change brain work, and every kind of work that seems especially burdensome, and get tired in some other way, then I am very soon all right again." And this is a case where, through excessive zeal in the service of him who declared "My yoke is easy and my burden is light," there has been an alternating between law-breaking and law-observance, followed by penalty and reward, through which there should have been sooner learned the manner of the Spirit's leadership in respect of physical and spiritual health, and the significance and solemnity of the injunction: "Sin no more, lest a worse thing come upon you." (John v:14.)

A leadership that "makes *void* the law"; that tends toward *looseness* of morals; that, in effect, takes counsel "against the Lord and against his anointed, saying, let us break their

bands asunder and cast away their *cords* from us," (Ps. ii:2, 3.) is not of the Spirit of God.

His influence is clearly and impressively set forth in the words of the Lord Jesus: "*Be ye therefore perfect even as your Father which is in heaven is perfect*" (Matt. v:48), words fittingly supplemented by later inspired utterances of the great Apostle in Romans viii:3, 4, "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, *that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit.*"

Wherefore, it must follow, that any man who actually fulfils in his life the law of righteousness, *doing* whatever is revealed to him as his duty, is led of the Spirit of God.

It is not maintained that while thus led one may not be conscious of the drawing of "the law of sin in the members," and of other agents of temptation, in the opposite direction; but he is also conscious of *successfully resisting* that drawing.

(4.) As many as are led of the Spirit of

God, are led into *antagonisms with the world, the flesh and the devil.*

These three represent all the malignant spiritual forces in this world. And they are *active* forces—forces at work on lines in direct antagonism to the Spirit of God. They make no overtures for peace except where the advantage is to be all on their side. They respect no armistice. They battle right on, the same where there is a cowardly surrender of principle, as where there is a courageous standing up to the fight.

It is a delusion and a snare into which we fall, when we yield somewhat to the seductive influences which envelope us, under the impression that the concessions we make will mark the limit of exaction. Rather, it will be like the letting out of waters, the more we yield the larger and more relentless will be the demand, until all the barriers to indulgence are swept away.

The Spirit of God recognizes the necessity of encountering these malignant forces, and warns against all temporizing and compromise. He never hints at some middle ground for those under his leadership. He evidently wishes for the establishment of no *harmonious* rela-

tions with these forces. All his utterances, especially those voiced by Christ and his apostles, are of the most uncompromising character.

"Think not that I am come to send peace on earth: I came not to send peace, but a sword." (Matt. x:34.)

"If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore *the world hateth you.* * * If they have persecuted me, they will also persecute you." (Jno. xv:18-20.) "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." (James iv:4.) "I beseech you, abstain from fleshly lusts which war against the soul." (1 Pet. ii:11.) "Walk in the Spirit, and ye shall not fulfill the lust of the flesh, for THE FLESH LUSTETH AGAINST THE SPIRIT." (Gal. v:16, 17.)

"Neither give place to the *devil.*" (Eph. v:27.) "Put on the whole armor of God that ye may be able to stand against the wiles of the *devil.*" (Eph. vi:11.)

"Resist the *devil* and he will flee from you." (James iv:7.)

The sentiment of these inspired utterances is the same. They recognize the antagonism between the world, the flesh and the devil, on the one hand, and the Spirit of God on the other. And the lapse of time has made no change in the character of these parties, or their attitude toward each other.

" The spirit that now worketh in the children of disobedience," has not reformed himself. He has not grown less malignant. To give him place, to attempt to stand against his wiles without the whole armor of God, to cease resisting him, is just what the Spirit of God would discourage.

And the flesh still wars against the soul, and lusteth against and is contrary to the Spirit, the same as eighteen centuries since.

And the world of to-day is the same *Christ-hating* world that it ever has been; it is still at enmity with God, and whosoever will be its friend is the enemy of God.

Who then can doubt that the Spirit of God must of necessity lead to antagonisms with these hostile forces, and that the result will be *tribulation* for those who are thus led?

On these four general lines, the leadership of the Spirit of God proceeds. It would be

quite impracticable to attempt to trace out the endless and ever varying details of this leadership. Nevertheless, it must be assumed that in all these details he never makes a *mistake*, even when he leads contrary to our wishes, our judgment, or our experience.

There may *seem* to us to be a mistake, where there is none in fact. But, if there is really a mistake, it cannot be in this leadership. The mistake is the result of resisting this leadership—"Ye do always resist the Holy Ghost." (Acts vii:51.) The mistake may be *permitted*, and overruled for needed correction. The self-sufficiency and conceit of those whom the Holy Spirit essays to lead in the way of righteousness and peace, needs letting out ere the hand of the led will lie submissively in the hand Divine.

The incident told by Evangelist Moody many years since, of his little girl, whom he was seeking to lead safely and happily over the billowy sidewalks of the earlier Chicago, is in point. The child once and again sought to withdraw her hand from her father's, declaring she could go alone. At length, after full warning, he released her hand, saying, "Try it." All too soon the catastrophe came—the fall, the

blood-letting, the cry for the father's help. Ever after she was willing to walk patiently and submissively with her hand clasped in his. Nay, the mistake, if mistake there be, is not in the Divine leadership, but in those who think they can *go alone*, and are allowed to make the experiment.

If we thought, originally, that the leadership of the Holy Spirit gave us an assurance of peaceful lives and harmonious relations with all other beings, or that he would never lead through frowning providences, and furnace trials, we were simply in error.

Given these four general lines of the Divine leadership, and there must be a possibility to every man of determining for himself whether he has been, or is now, under that leadership. And the determination of this question will help to the solution of that other, and momentous question of the Divine kinship—*For* AS MANY AS ARE LED OF THE SPIRIT OF GOD, THEY ARE THE SONS OF GOD.

4. *Indwelling.*—To be full of the Holy Ghost one day, and to be emptied of him the next; to be under his control to-day, and to be

left to go wild on the morrow; that is not a consistent or safe arrangement.

We need to keep the pilot at the helm, and the engineer with his hand pressed firmly upon the lever, in order to go safely. Even so, it is wisely arranged, that the Holy Spirit shall have an abode *with* us; nay, *in us*. He is the Comforter who is to *abide* with us forever; the same in the day as in the night, in the calm as in the storm. Our bodies are his temple. And so it is written:

Ro. viii:9, 11: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God *dwelleth in you*. * * * But if the Spirit of him that raised up Jesus from the dead *dwelleth in you*, he that raised up Christ Jesus from the dead shall quicken your mortal bodies through his Spirit that *dwelleth in you*."

I Cor. iii:16: "Know ye not that ye are the temple of God, and that the Spirit of God *dwelleth in you?*"

I Cor. vi:19: "Or, know ye not that your body is *a temple of the Holy Ghost, which is in you*, which ye have from God?"

Eph. ii:22: "In whom ye also are builded together for an *habitation of God through the Spirit*."

I John iii:24: "And we hereby know that he *abideth in us* by the Spirit which he hath given us."

II Tim. i:14: "That good thing which was committed unto thee guard through the Holy Ghost which *dwelleth in us.*"

5. *Imparting.*—Acts viii:14-19: "Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them; only they had been baptized into the name of the Lord Jesus. *Then laid they their hands on them, and they received the Holy Ghost.*

"Now, when Simon saw that through the laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands he may receive the Holy Ghost."

Acts xix:2, 6, 7.—Paul coming to Ephesus, "and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, we

have not so much as heard whether there be any Holy Ghost. * * * And *when Paul had laid his hands upon them* the Holy Ghost came on them, and they spake with tongues and prophesied. And all the men were about twelve."

An eminent servant of God writes: "I have lately been impressed by the fact that in apostolic times, no one could *impart* the baptism of the Holy Ghost by the laying on of hands, unless, first of all, he had himself received the baptism. "*Such as I have give I thee,*" is the rule."

If the reservoir is full, we get a generous water service; if it is empty, we get no water, and have none to impart.

If there is no fire in the furnace, we get no heat. The pipes may all be in splendid condition, and ready to conduct the heated atmosphere into a hundred apartments, and yet, that does not relieve the situation. The radiators are as cold as an iceberg, and shivering mortals experience no warmth.

Simon Magus offered money for this power, that on whomsoever he laid his hands he might receive the Holy Ghost, but that power was not for such as he. Neither is it a power

that can be purchased with any man's money, or with the money of any church organization. No more can it be transmitted through any sordidly selfish channel.

There is no spiritual electricity stored up in a heart that is not "right with God."

Simon had not, and more, he *knew* he had not, any such power to impart as Peter and John possessed. The old sorcerer, with heart unchanged, in the role of a disciple of Jesus, could not be the channel of the Holy Ghost to others.

6. *Redemption.*—Heb. ix:14. "How much more shall the blood of Christ, who *through the eternal Spirit*, offered himself without blemish unto God, cleanse your conscience from dead works, to serve the living God."

Have we been disposed to think that the Holy Spirit's interest, or active participation in the work of human redemption, began *after* the ascension of Jesus Christ? If so, we have been in error; an error that should quickly dissipate after reading: "through the eternal Spirit" —at his suggestion, or through his influence— "Christ offered himself unto God." The Spirit, in the councils of eternity, was not only privy to

the whole plan of redemption, but was an active principal in its execution. It was well understood how and when the blood of Christ, who would, in the fulness of time, offer himself without blemish for the sacrifice, would operate for the cleansing of the consciences of men from dead works to serve the living God. It was also, as well understood, how and when the Spirit would assume the reins of control, and carry forward the work to its final consummation. All this, and much more, is a legitimate deduction from this transcript from the history of redemption, taken, we might say. from the very archives of the celestial country.

7. *Emancipation.*—Ro. viii:1; 2 Cor. iii:17: "For the law of the Spirit of life in Christ Jesus, made me *free* from the law of sin and death."

"Now, the Lord is the Spirit: And where the Spirit of the Lord is there is *liberty.*"

In defining essential truth, Paul dealt largely in antithesis. Every character, condition, experience, presented itself to his mind with its opposite. If he discourses of the new creature in Christ Jesus, he thinks of the old man with his lusts: if of walking after the Spirit,

he thinks of walking after the flesh: if of liberty, he thinks also of the bondage with which it is contrasted. So, the truth, by contrast, gains both vividness and impression. It seems more *real* than if it were left to itself. It is contrast, no doubt, that imparts to the eighth chapter of Romans much of its surpassing interest. As an authentic statement of the higher experience of the believer, it gains in impressiveness by reason of that woful picture in the seventh chapter, just as some fine fabric of the merchant's is seen to best advantage over a background of opposite color.

After vividly depicting the sad condition of bondage to the law in the members, ending with: "O wretched man that I am! who shall deliver me from the body of this death"? he pauses an instant, that they may take in the awful associations connected with "the body of this death" as understood by those to whom he is writing—some of whom, it may be, had seen what Migentius and Virgil wrote, the one in prose, the other in verse.

"The Romans," wrote the former, "sometimes compelled a captive to be joined face to face with a dead body, and to bear it about

until the horrible effluvia destroyed the life of the living victim."

And the latter describes the horrible incident in these words:

> "The living and the dead, at his command,
> Were coupled face to face and hand to hand,
> Till choked with stench in loathed embraces tied,
> The lingering wretches pined away and died."

And now, Paul answers his own question in phrase almost triumphant: "I thank God through Jesus Christ our Lord." Thank God for what? Surely, for deliverance from this body of death; this loathsome bondage to "the law of sin in the members."

Then he adds: "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

This deliverance comes of the Spirit of life. He is the emancipator. His law, in Jesus Christ, is stronger than the proclivities toward sin. It is certain that no power on earth, other than "the Spirit of life," could effect such a deliverance. Without him, the experience of mankind in their struggles against sin, will continue to find expression in the words: "For

to will is present, but to do that which is good is not."

"And where the Spirit of the Lord is, there is liberty," now and henceforth; not *license*, but freedom from the shackles of sinful propensity; a liberty to do the things that all men, at peace with God through Jesus Christ, would will to do.

8. *Testing.*—I Cor. xii:3: "Wherefore, I give you to understand, that no man speaking in the Spirit of God saith, Jesus is Anathema; and no man can say Jesus is Lord, but in the Holy Ghost." I John iv:2: "Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God."

The testing of all spirits, the Holy Spirit included, is made to hinge on what the spirit says of Jesus Christ. The form of this test had a peculiar fitness at the time these words were penned by the apostles. To say Jesus was "Anathama," which was a form of execration or cursing, was the very essence of "blasphemy against the Son of man," of which Christ had spoken; and which, while not like blasphemy against the Holy Ghost, an unpar-

donable offense, was, nevertheless, an evidence of the most rancorous feeling toward him.

It was plainly impossible that one who could speak so venomously of him, who, if nothing more, was, evidently, *the perfection of humanity*, could be speaking in the Spirit of God. The same test is, presumably, a fair one even now, in cases where, though the Anathama remain unspoken, there are utterances which as clearly reveal the hostile feeling toward him. The Holy Spirit is not speaking in such as they.

The same may be said of what is spoken disparagingly of Jesus Christ, the words that, if not hostile, or openly disrespectful, nevertheless betray a deliberate purpose to treat his person and doctrine with contempt.

On the contrary, no man can say, "Jesus is Lord"—meaning to recognize his rightful claim to a loyal service and worship as the divine Saviour, and the true Messias—"*but in the Holy Ghost.*"

When Peter, in reply to Christ's question, "Who say *ye* that I am?" answered and said, "Thou art the Christ, the Son of the living God," Jesus answered and said unto him, "Blessed art thou, Simon Barjonah; for flesh

and blood hath not revealed it unto thee, but my Father, which is in heaven." (Matt. xvi: 17.)

9. *Quotation.*—Acts xxviii:25, 26: "Well spake the Holy Ghost by Isaiah the prophet (Isa. vi:9, 10), unto your fathers, saying, Go thou to this people and say, by hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive."

Heb. iii:7: "Wherefore, even as the Holy Ghost saith (Ps. xcv:7), To-day if ye shall hear his voice harden not your hearts as in the provocation," etc.

Heb. x:15, 16: "And the Holy Ghost also beareth witness to us: for after he hath said (Jer. xxxi:33, 34) This is the covenant that I will make with them after those days saith the Lord," etc.

The significant thing in the quotations from the Old Testament Scriptures, made, not only by the apostles, but by Christ himself, is the fact that the Holy Ghost is recognized as the author of the words quoted. It is not what Moses, or David, or Isaiah, or Jeremiah said,

but what the Holy Ghost said by, or through, these men.

There seems to be no suspicion in the minds of those who make the quotations, that certain parts of these Scriptures are not from an inspired source. There is no suggestion that, in reading them, we should discriminate carefully between the parts inspired and other parts that are of a doubtful origin, and may not be inspired. Even Christ, who was the very highest of the higher critics, and who must have *known*, absolutely, the facts in the case, never so much as hinted that the origin of some of these writings was questionable. And yet, if he had known they were inspired *only in part*, or that their authorship was, in any instance, in doubt, why did he leave his hearers to infer the contrary? Why did he not, at least, take the apostles into his confidence, and instruct them how to make the discriminations necessary in a matter of such importance?

If we were seeking to authenticate some historical fact, or some principle in jurisprudence, and were referred to some volume as a perfectly reliable authority, with no suggestion as to the matter of *selection*, we would never

think of electing what to receive of its contents, and what to reject. Christ never, in a single instance, criticised any portion, however small, of the Old Testament scriptures. He quoted from them freely and frequently; and never discriminated against any portion, not even against the story of Jonah and the great sea monster, which has been made a target for the jibes of infidelity through all the centuries. Nay, even using that most improbable story for the illustrating and confirming of what was most extraordinary in his own history, the incident of his resurrection. By defying the assaults made against the authenticity of the volume, at what, any man would say, was the most vulnerable point in its defenses, he gives the most wonderful attestation to the reliability of the whole blessed book that could be imagined.

The utter *absence* of all criticism on his part, and on the part of the apostles, of any portion of these scriptures, is the most unanswerable argument in favor of their divine authorship, and the most convincing proof that, in and through them *all*, the Holy Ghost has spoken to past generations, and is speaking to this generation.

Standing at the door of his own sepulchre, as he comes forth in his resurrection body, these words sound out with a new and startling emphasis: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet; for as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth."

And by this sign Christ has gone forth to conquer the world, and will go on conquering and to conquer, despite the ribald jesting of the cohorts of unbelief, and the fears of faint-hearted and cowardly disciples.

10. *Anointing.*—Acts x:38: "How that God hath *anointed* him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." 2 Cor. i:21: "Now he which establisheth us with you in Christ, and *anointed us* is God."

1 John ii:20: "And ye have an *anointing* from the Holy One."

And so there is an anointing for the disciples as well as for their Lord.

If it be not the same thing for both, it is, nevertheless, from the same source, viz., from the Holy Ghost.

Whatever the anointing may be as to its essence, it is undoubtedly a something the disciples all need, may have, and should seek. It is a something that is indispensable for whatever position God has designed them. It will qualify them for any manner of service, from the humblest to the most exalted. Christ was anointed "to preach the gospel to the poor," and for other forms of service. To a greater or less extent every disciple is charged with the same varieties of service; and if the Master needed to be anointed ere he engaged in such service, how indispensable it must be for the disciple.

Whether this anointing is something different from the baptism of the Spirit, and, if different, in what the difference consists; whether it is more in quantity of the same thing, or is something of a higher order, and composed of different elements; or whether its effect upon those who receive it is to qualify for a more exalted position, and a nobler service than is common, we cannot certainly tell.

It may be that there is some analogy between it and the anointing under the old economy, reserved for Aaron and his successors in the priestly office, and for the Kings, neither of whom could be inducted into office, with God's approval, until they had received the anointing.

Whether the ingredients used in preparing the oil were the same for the king as for the priest, or whether there was a difference in the formula of administration, we know not. But this much we *do* know, that we who believe are recognized as "kings and priests unto God," and are called "a royal priesthood, a peculiar people," etc., all which implies a separation to the service of God in some peculiar sense, with qualifications therefor, from the anointing of the Holy One, and from that alone. If we cannot understand the full intent, or the exact nature of the anointing, yet, if it may be ours, let us not despise our birth-right: let us have all that belongs to our kingly and priestly estate.

11. Witnessing.—Acts v:32.—"And *we are witnesses* of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

Acts xv:8: "And God which knoweth the heart, *bare them witness*, giving them the Holy Ghost even as he did unto us; and he made no distinction between us and them."

Ro. viii:16: "The Spirit himself *beareth witness* with our Spirit that we are the children of God."

Ro. ix:1: "I say the truth in Christ, I lie not, *my conscience bearing witness* with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart."

Heb. ii:4: "*God also bearing witness* with them both by signs, and wonders, and manifold powers, and by gifts of the Holy Ghost, according to his own will."

1 John v:7, 8: "And it is *the Spirit that beareth witness*, because the Spirit is truth" —the very soul of truth.

"For there are *three who bear witness*, the Spirit and the water, and the blood."

By keeping the *germ* thought of all these passages distinctly in mind, we shall not go far astray in the conclusions to which we are brought. That thought is *witnessing—the Holy Spirit in witnessing.*

And for witnessing, there must needs be witnesses, one or more; and that which is wit-

nessed, the *testimony;* and the *intent* for which the testimony is given; and the *parties* to whom, or in whose behalf it is given.

And then, we must inquire still further, whether the testimony is independent, and needs no confirmation, or whether it is concurrent or corroborative. In this instance, we have the three varieties of testimony from several different sources.

There is the enlightened conscience—"*My* conscience," says Paul; and the disciples, or, whoever the apostle means to include in the "we;" and God, witnessing through the testimony of signs, wonders, powers, gifts of the Holy Ghost; and the Holy Ghost himself, who is the very soul of truth.

But the Holy Ghost, while testifying, as occasion serves, either independently or concurrently, or in corroboration of other witnesses, in the latter case forming with "the water and the blood" a triple alliance for bearing witness to the truth, is recognized as being influential in giving direction and effectiveness to the whole body of testimony. "We are witnesses and *so* is the Holy Ghost." "My conscience bearing witness with me *in* the Holy Ghost." Never can our witness

carry conviction with it, except as it is buttressed by the testimony of him who is the soul of truth. If he, at any time, shall choose to dispense with the service of other witnesses and submit his case on his own unsupported testimony, who shall put in a demurrer?

And this he has seemingly done, in at least one instance, in the words: "The Spirit himself beareth witness with (or to) our spirits, that we are the children of God." And it is this phase of the germ thought to which we shall call special attention.

As to a court of last resort, the Christian's appeal is to what is revealed to him, as, he trusts, by the Spirit of God. And what an inexpressible longing there is for his services in this direction! And how very sure we wish to be, that we are not deceived in regard to the reality of that witness, in our experience of it. Hence, we are asking with no little solicitude: *What* is it? *How* is it? *When* is it?

We would like to have these questions intelligently answered, and are ready to welcome any clear thought on the subject, come from what quarter it may.

Preliminary to answering these questions,

it may be helpful to call attention to some things that are axiomatic in their character, as:—

(1.) That the Apostle evidently does not, in the passage referred to (Rom. viii:16), design to teach that there are *two* independent witnesses—our spirit and the Spirit of God—bearing *concurrent* and *confirmatory* testimony, but that there is a single infallible witness. The Spirit of God testifies *to*, and not in conjunction with our spirit. It is the province of our spirit to receive, consider, and faithfully record what is witnessed by the Holy Spirit.

(2.) In the very nature of things the witness of the Spirit must be rendered in accordance with the law of *spiritual manifestations*. It comes not to our spirit through the channel of the outward senses. Through the operation of a mental faculty which we term *consciousness*, the Holy Spirit communicates with our spirit.

As to the *value* of testimony received through this channel, it may be unhesitatingly affirmed that testimony coming through the medium of no outward sense could be as reliable. For every outward sense is subject to derangement.

I may, for example, affirm that I *saw* a thing done, and yet, unless I am first assured that the organ of vision was perfect at the time, and that there was no illusion practiced, as in legerdemain, my testimony is not absolutely trustworthy. Or, I may claim to have *heard* somewhat and somewhere, and yet, unless the organ of hearing was perfect in structure, and critical in its analysis of sound, there may have been a mistake. A ventriloquist may have imposed on the sense of hearing as a necromancer has on the sense of sight.

But there is no chance of mistaking the *impression* made upon my mind by what I saw or thought I saw, by what I heard or thought I heard, of which I am thoroughly conscious. I *know* that I am conscious of such an impression, though it may be that the facts were not as they seemed to be. There may have been illusion to the outward sense, but there is no mistaking the record of consciousness. Like the dispatch sent over the telegraphic wire, the operator may err in deciphering it, but the record made is just what was put into the hands of the electric messenger. Electricity has not lied.

If, now, an impression can be produced on

my mind without the intervention of a fallible agent, by the Spirit of God, I can not only be certain of the impression, but I may know that such impression is truthful in every particular.

In searching for the evidences of their adoption into the family of God, many persons have been misled by attaching but little importance to facts on the field of consciousness, unless they have come by way of the senses. "If," say they, "I could but *see* Christ as he was seen by the Apostles, or if he would *speak* to me as he did to Saul of Tarsus, all my doubts would be dissipated." But these persons consider not that "the Kingdom of God cometh not with observation." (Luke xvii:20.) Neither do they regard as they ought the revealed fact that Satan, transformed into an angel of light (II Cor. xi:14), is able by his enchantments to counterfeit successfully the remarkable manifestations so earnestly desired.

> "When devils will the blackest sins put on,
> They do suggest at first with heavenly show."

(3.) It is important also to observe, that the witness of the Spirit is not given in a *continued series of affirmations.* Our incessant

striving to bolster up a hope, devolves upon him no obligation to be constantly on the witness-stand. Besides, he, presumably, has no inclination to engage in building a Babel for our fearful souls. On the contrary, he enjoins it upon us to commit the *keeping* of our souls to Christ, as unto a faithful Creator, in well doing (1 Peter, iv:19); and we cannot expect him to work counter to this very injunction.

If, in a generous self-sacrificing devotion to the advancement of Christ's cause and the increase of human weal, we spend our lives, we may be sure that, whenever there is *occasion*, of which he must be the judge, the witness of the Spirit will be vouchsafed and will be without obscurity or equivocation. Only then, is it allowable to carry up our cause to the court of last resort.

(4.) It is presumable that many have the witness of the Spirit *without knowing it*, and for the reason that they do not understand what that witness is. Explain what you mean by the witness, and they immediately discover its counterpart in their own experience. *What* then is the witness of the Holy Spirit? Answer:

It is the calm and clear presentation to the

human spirit, by the Holy Spirit, of such truth as is fitted to determine a question of fact, a question, in this instance, relating to the piety of one who hopes tremblingly that he is born of God.

a. This answer says that the witness consists in the presentation of such truth as is fitted to determine, *settle absolutely*, this question.

We may suppose it has been until now an open question, a matter fairly in dispute, with considerations for and against. There was a painful uncertainty in the mind. But the instant the Spirit of God casts the weight of his testimony into the scale, all doubt vanishes. The word of his testimony must stand.

The Holy Spirit does not put himself on a level with other witnesses. He comes in as final arbiter. He assumes to *decide* the matter in doubt. After he has testified the case is closed and judgment is entered up. There is no bill of exceptions, and no appeal to a higher tribunal. "If God be for us who can be," successfully "against us?" "Who shall lay anything to the charge of God's elect? It is God that justifieth." (Ro. viii:33, 34.)

b. The presentation of truth is *calm* and

dispassionate. It is conceded on all hands that the most approved witnesses in our courts of justice are those who give in their testimony with the least possible ado.

We always abate more or less from the value of testimony given under manifest excitement. We fear in every such case that the judgment of the witness is warped by the intensity of his feelings. The witness of the Spirit is rendered in "a still small voice." It is given without ado.

And it is quite possible that calmness is as important in receiving and weighing testimony as in giving it.

Nevertheless, while the testimony is given and received with entire self-possession, it must yield the intensest satisfaction to the party in whose favor it is borne.

To illustrate: An innocent man is on trial for his life. The witnesses for the defense have successively been heard, but their testimony has, for various reasons, proved inconclusive and unsatisfactory. Nothing has been elicited in the examination that tends to clear up the mystery, and break through the web of circumstantial evidence that is bearing so hard against the prisoner at the bar.

At length the most important witness, who is supposed to know more of the facts than all others, takes the stand. The court, the counsel, the jury, the accused, the spectators, one and all, understand that life and death are suspended on this man's testimony. In a calm, straightforward, truthful manner, that at once commands the respect and wins the confidence of all parties, he proceeds to narrate, in detail, the facts of which he has full knowledge.

Watch now the effect upon the prisoner. How his interest waxes, as, with bated breath, he listens to the testimony, perhaps all new to him, which, at every advancing step makes it more and more manifest that his innocence will be established.

Now, though there has been the utmost calmness on the part of the witness, and no outcry on the part of the accused, yet the testimony borne in his favor has filled his soul with unutterable gladness. Nay, the absence of emotion in the witness has only intensified his pleasure, as that was a condition of its entire success.

Even so, the enjoyment of a true child of God is only heightened by the absence of ado in the testimony of the Holy Spirit, and by the

steady command he has had over himself in receiving that testimony. He sees that he has some better evidence of his adoption into the family of God than mere animal excitement.

The steady, unfaltering, quiet voice of the sea captain, as the excited passengers cry out to him in the midst of the storm, calms their minds, and imparts gladness.

c. But the Spirit witnesses *clearly* as well as calmly. *Perspicuity* is the peculiar charm of testimony. Most certainly then, the testimony of the Spirit will not lack this charm. He will so express himself, that the mind will be at no loss to comprehend him. Why should he testify at all, if he only adds to the mental confusion of the person for whose comfort he testifies?

d. It remains to inquire, *what truth*, fitted to the purpose, the Holy Spirit would naturally employ in his endeavors to satisfy one of his relationship to God as a dear child? The word of God is called "the sword of the Spirit," or, in other words, the instrument he employs in his official work. The Scriptures of the Old and New Testaments comprise all of that word which it is essential man should know. And no one is authorized to add any-

thing to, or take anything from, or in any way, or to any extent, modify their fair interpretation.

It is but reasonable then to presume, that the Holy Spirit, in testifying to our spirits, will employ *only* such truth as is contained in the volume of inspiration. Though he may, and doubtless does, give new efficacy and add new lustre to truth already revealed, yet there is no evidence that he finds it necessary to employ new truth. Assuming, then, that the Spirit uses only Bible truth in his witness, *what* truth, as peculiarly fitted to his purpose, will he be likely to employ? Though indisposed to limit him to the use of any set of truths, yet it seems not improbable that he would employ *mainly* the three following classes, viz.: (1) the promises of pardon and acceptance on the fulfillment of certain conditions; (2) the tests of regeneration; (3) the fruits of the Spirit.

(1) And *how* does the Holy Spirit witness through the *promises* of pardon and acceptance on the fulfillment of certain conditions?

This promise may be the one that first arrests my attention: "Whoso confesseth and forsaketh his sins shall have mercy." (Prov.

xxviii:13.) If I have complied with the two conditions named, I am conscious of the fact. Indeed, I may know absolutely that there is no sin of which I am reproved that I have not heartily confessed, and honestly put away. And now the Spirit takes this promise of God's word, and brings it home to my soul. I see that it exactly meets its exigency. I appropriate it. I am sure I am pardoned because "He said it." The Holy Spirit has made the promise a source of unspeakable comfort. A voice from heaven, proclaiming my forgiveness, could hardly add anything to my happiness.

Another promise to the same effect: "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon." (Isa. lv:7.) If I am conscious of having forsaken my wicked way, and the unholy thoughts I have cherished, and if I have returned unto the Lord with the purpose henceforth to serve him fully, then the Spirit causes me to see that the promise is mine. I *have* mercy. I *am* abundantly pardoned. "I know it—I *know* it," is my enraptured exclamation as the burden of sin rolls off.

Still another promise, perchance, meets my case more nearly: "Come out from among them, and be ye separate, and touch not the unclean thing; and *I will receive you*, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi:17.)

I am conscious of a hearty compliance with the conditions specified, whereupon, the Holy Spirit applies the promise. I am assured, on God's authority, of my acceptance, and receive the Spirit of adoption, whereby I cry Abba, Father. (Ro. viii:15.)

(2) How witnesses the Holy Spirit through the passages which point out explicitly the *evidences of regeneration?*

"If any man be in Christ he is a *new creature;* old things are passed away; behold, all things are become new." (2 Cor. v:17.)

Having examined myself in the light of this test, I find that I have new views of God, of sin, of the Saviour, of friendships, of the principles which should govern me in business and in pleasure. I find also, that I have new thoughts, new desires, new subjects of conversation, new impulses, new anxieties, new conflicts and new triumphs.

Again it is written: "By this shall all men know that ye are my disciples, if ye have *love one to another.*" (John xiii:35.) And I ask myself, Do I really love the brethren? and does my love for them increase according to the measure of the Spirit of Christ that is manifest in them? If so, then am I conscious that in this test I receive the pledge of my discipleship. The Holy Spirit witnesses to my spirit through these words of the Lord Jesus.

Again, I find it written: "They that are Christ's *have crucified the flesh*, with the affections and lusts." (Gal. v:24.) I set myself to seek this evidence of my piety and I find that, whereas I was once the slave of unhallowed desires, and lived for my own gratification; that whereas my passions had once the complete mastery over me and held me bound as in fetters of brass; that, whereas I was once unable to do the good I had resolved to do, now I can say, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Ro. viii:2.)

Yet again it is written: "They that are born of God *overcome* the world." (1 Jn. v:4.) Well do I know that once the world was too strong for me. I submitted to all its unrea-

sonable exactions upon my time, and strength, and affections; I made it the chief object of pursuit. But now, I can truly say I have risen superior to the world; I am crucified unto it, and it is crucified unto me; I renounce its service; I am indifferent to its fashions; I am unmoved by its favors or its frowns; I am unseduced by its treacherous delights.

And these are the tokens by which the Holy Spirit assures my spirit that I am one of the "born of God."

And so, if the process were not already made plain, we might go on to show how the Spirit witnesses through other tests of regeneration.

(3) And how does he witness through those *fruits*, which he himself has wrought—such as are enumerated by Paul: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance?"

If these fruits appear in our lives, they are themselves so many direct testimonies to our discipleship. Do I love God and holiness, and all that is pure, and lovely, and of good report? Do I have joy welling up in my heart? Do I have peace? Are long-suffering, gentleness, faith, meekness, temperance found in me?

Through an affirmative answer to these questions is conveyed the Spirit's witness.

If the representation made herein be correct, then it is manifest that the witness of the Spirit is not, as many have supposed it to be, an *incomprehensible mystery*. It is not a mystery at all, and was not designed to be. It is made up, not of visions or raptures, but of plain, unvarnished facts, which are stated in the form of testimony perspicuously and dispassionately, to the very intent that all doubt and uncertainty as to the matter in question might be removed. Why, then, should the witness be regarded as a mystery? Is it not rather an attempt of the Spirit to *clear up* a mystery; to remove misapprehension; to establish what was before unsettled; to make plain what was before obscure?

It cannot be that the mind enlightened by the Holy Spirit on any subject is more perplexed in regard to what it should believe after his illumination than before.

Let us then dismiss from our minds all thought of mystification, as involved in this theme, as a thought dishonoring to God.

And let us, also, with as little hesitation,

dismiss the notion that the witness of the Spirit is the *privilege* of only a very small proportion of the children of God. It is for all alike, and there is "no respect of persons." But in order to get at the witness, we must consent to be led in a very simple common sense way, and not conjure up some fanciful theory by which the whole subject will be made to assume the cast of fanaticism.

It must be evident to all how exceedingly important it is that every regenerate person should not only come rightly to apprehend the nature of the Spirit's witness, but should assure himself that he has that witness.

It is important to the *stability* of *religious character*, and to *usefulness*. What stability can there be to a soul that is continually doubting its own good estate; that has no assurance in regard to the validity of its own hope? And how can a man wholly intent on securing his own salvation, be persuaded so far to forget himself as to become absorbed in efforts to convert his fellow men?

But, if he *knows* that his Redeemer lives, and that "when the earthly house of this tabernacle is dissolved, he has a building of God, an house not made with hands, eternal

in the heavens" (II Cor. v:1), he is ready to spend and be spent in the service of his Master. Then he can with all joyfulness, commit the keeping of his soul to him, as to a faithful Creator, *in well doing.*

It cannot be a suggestion of "the wisdom that is from above," that keeps us in a worry over a matter of such serious import. It must be the will of God that the *uncertainty* in regard to our Divine kinship should come to an end, and the soul find a resting place this side the grave. Hence, there must be a decision that *decides*, that makes an end of doubt. And, if the court of last resort is open to us, why should we linger at the bar of any inferior tribunal? If the witness of the Spirit is *conclusive* on this one point, what is to be gained by an attempt to supplement it? Mere *volume* adds nothing to; rather, it detracts from, the effectiveness of testimony.

It is more than likely that the Holy Spirit's witness cannot be made available so long as we are unwilling to *rest our case where he leaves it.*

12. *Foreshowing.*—Acts xi:28: "And there stood up one of them named Agabus, and sig-

nified by the Spirit that there should be a great famine over all the world."

Acts xxi:11: "And coming to us, and taking Paul's girdle, he (Agabus) bound his own feet and hands, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

I Pet. i:11: "Searching what time the Spirit of Christ in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed," etc.

II Pet. i:21: "For the prophecy came not in old time by the will of man; but men of God spake as they were moved by the Holy Ghost."

The most difficult thing for us to do is to look into the future: foreseeing and foreshowing the things that shall come to pass. Nay, that were to us the most impossible thing; for, even in the domain of physics, where the law of cause and effect is in operation, the seeming ability to foresee and foreshow what effects will surely follow certain causes, the prediction comes through *hind*sight, rather than *fore*sight. "For thou knowest not what

shall be on the morrow," is the veil that closes down upon our vision the instant we attempt to pry into futurity. That veil can only be lifted by the Spirit of God; and he has lifted it, and does lift it, measurably, permitting us to see things that are coming to pass in this world, and in the next; as witness in the passages to which our attention is directed, wherein events, small and great, are clearly foreshown through his illuminating power.

And it is well for us to note the variety of *occasion* wherein the Spirit's agency in foreshowing is recognized—no occasion, however insignificant it may seem to us, being beneath his notice—and also, the *agent* he employs as the medium of his revelations.

Certain coming events were made as clear to Agabus by the Holy Ghost as certain other coming events were to Paul or Peter. The *grade* of discipleship had naught in it that would determine what instrument the Holy Ghost would honor in this form of service. And so it may be also in our day; the humblest disciple of all may have as clear spiritual vision as to the things that may be foreshown as he who holds the highest place in the school of the prophets. "Because the

foolishness of God is wiser than men, and the weakness of God is stronger than men." (1 Cor. i:25.)

13. *Promise.*—"For the *promise* (of the Holy Ghost) is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Gal. iii:14: "That upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive *the promise* of the Spirit through faith."

Eph. i:13: "In whom, having also believed, ye were sealed with the Holy Spirit of *promise.*"

Was the coming of the Holy Spirit in power in the nature of a *surprise* sprung upon the human race? Had there been no distinct intimation of his coming to awaken expectation? Certainly, Joel's prophecy, if there had been nothing more, is an all sufficient reply to these questions.

Is this which was seen and heard and put on record 1800 years since, "*that* Holy Spirit of promise"? Is the identification complete? Is there no room for imposture? Did God, indeed, witness both "by signs and wonders,

and manifold powers" to his identity? Were all expectations in this respect realized?

The power of signs and wonders was never more in evidence, than on and after Pentecost in Jerusalem, and in all Judea, and in Samaria, and wherever else the Holy Ghost fell upon the people.

But the *scope* of the promise, as it respects the Spirit of power, must determine finally this question of identification, just as the identification of the true Messias was determined by the fact that "the *true* light" was that which "lighteth every man that cometh into the world." If the light had extended only to the boundaries of Judea, or if it had shone only for the Hebrew race, it would not have been the true light.

And so, if in the outpouring of the Spirit, eighteen centuries since, the scope of his influence had been narrowed down to Judea, and the Jewish people; if the Samaritans had been discriminated against; if the Gentiles had not shared as abundantly in the outpouring as the Jews; then the identification would have failed at a vital point. And yet again, if the fathers only had been admitted to share in the benefit, or the fathers and sons only, or the

fathers, sons, and daughters, only; and the servants and the hand-maidens had suffered exclusion; then the promise would not have been fulfilled in accordance with its true intent, and the signs required would have been wanting. And still again, if the power of signs and wonders had been limited to apostolic times; or to the primitive church; or to the lands of the Orient; if the promise had not been redeemed "to all that are afar off, even as many as the Lord our God shall call," some vital thing in the proof would have been left out. But the signs have *all* followed; and the world has had a realization of the Holy Spirit of promise beyond all the letter of the promise had led them to anticipate.

14. *Gift.*—Acts ii:38: "Repent ye, and be baptized every one of you, in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost."

I Thess. iv:8: "He * * * despiseth God, who hath also given to us his Holy Spirit."

I John, iv:13: "Hereby know we * * * because he hath given us his Spirit."

That the Holy Spirit comes to man as a

gift, and not as a something to which he can show a valid title, is so often a matter of statement, and is so patent a fact, as to require no extended comment. "And ye shall receive *the gift* of the Holy Ghost," is a form of statement that covers the whole case for all time. And as he is a gift in the bestowment, so also must he be received as a gift. Moreover, all that comes *with* the gift, every service he renders us, is, in its nature, a pure gratuity.

15. *Baptism.*—Acts xi:15, 16, 32, 33: "And as I began to speak, the Holy Ghost fell on them as on us at the beginning. And I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost."

"This Jesus * * being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."

Not water baptism, though that is important in its place, but *his*, the Spirit's, baptism, is under consideration. "After that *the Holy Spirit* is come upon you"; "He was fallen upon none of them"; "The Holy Ghost fell on them as on us"; "The Holy Ghost came

on them." These forms of speech, simple enough in themselves, were regarded as equivalent to the baptism of the Holy Ghost, of which John had spoken as being so much superior to his own baptism.

It stands for *something*, perchance for all the Holy Spirit does *for* us, and does *in* us. His baptism affects us in certain surprising ways; not in *all* the ways in which the disciples were affected at the beginning. He does not, for example, impart to us the gift of tongues; but enables us to use wisely and effectively the one tongue under our control. We are not the same after this baptism as before. It enlightens us. It thrills us. It electrifies us. It enthuses us. It empowers us to do certain things, and do them well, which we could not do before, or did blunderingly. We don't know just *what* it is, or *how* it is, except through its effects; but we do know of a certainty that it is of the Holy Ghost.

16. *Power.*—Ro. xv:19. "By word and deed, in the power of signs and wonders, in the power of the Holy Ghost."

1 Thess. i:5. "How that our gospel came not unto you in word only, but also in power, and in the Holy Ghost."

Is there anything in " the power of the Holy Ghost," different from what we may distinguish at the hustings, or on the lecture platform, or at the bar, or in the halls of legislation, or in the pulpit of any popular preacher?

Is this power anything save a vehemence of speech, or a nervous energy that " tears a passion to tatters," or, at best, a natural oratory that draws, and wins, and enthuses the hearers? Is the power of the Holy Ghost something diverse from all this, something that may be differentiated from what, in the common speech of men, is denominated power? Surely, there must be a difference.

When Christ said, " Ye shall receive power after that the Holy Ghost is come upon you "; and when he bade the disciples tarry in Jerusalem until they were " endued with power from on high," he had something very different in his mind, and something to the realization of which the disciples came, not many days after, when the Holy Ghost was poured forth upon them. It may be quite difficult, if not impossible, to define this power; and yet he who has it knows it as surely as he knows the wind that bloweth where it listeth; knows it through its effects upon himself. And he can

at once and as surely discern it in others. *How* he does it, he may not be able to tell. He knows it through some *inner* sense. But he does not confound it with something else—something very like it. It is a something that cannot be simulated or counterfeited. The magicians cannot do so with their enchantments. There is one and only one source of such power—the Holy Ghost. Elsewhere in this volume, the elements of this power are set forth somewhat in detail. In this connection it is only necessary that we recognize this power as a reality, and as diverse from every other form of power known among men; and that, to obtain it, we must apply at the only source of that power. No seminary of learning, no university, no school of the prophets, is authorized to confer it. No honorary title carries it.

17. *Supply.*—Phil. i:19: "For I know that this shall turn to my salvation, through your supplication and the supply of the Spirit of Christ, according to my earnest expectation that in nothing shall I be put to shame." Gal. iii:5: "He, therefore, that *supplieth to you the Spirit*, and worketh miracles among

you, doeth he it by the works of the law or by the message of faith?"

Is it conceiveable that in the provision God makes for the members of his household there is ever a *scant* supply? Is there anything in his sayings or doings, that indicates a disposition on his part to be parsimonious in dealing out his spiritual benefactions? Is his Spirit bestowed in *measure*, and in *small* measure at that?

Surely he means something more and better than that when he says: "See if I will not open you the windows of heaven, and pour you out a blessing that there will not be room enough to receive it." (Mal. iii:10.) He means something more and better than that, when he says: "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses." (Isa. xliv:3.) He means something more and better when he says: "Hearken diligently unto me, and eat ye that which is good, let your soul delight itself in *fatness*." (Isa. lv:2.) He means something that

precisely meets any and every possible spiritual exigency of every one of his children.

And has not his manner of *doing* been as liberal as his sayings? Was there any lack on that Pentecostal day in Jerusalem? Did the Samaritans think there was a scant supply when they received the Holy Ghost, and "there was great joy in their city"? Did the Centurian's household and near friends realize any lack, when the gift of the Holy Ghost was poured out upon them, and they spake with tongues and magnified God? Did any other assembly of primitive disciples, whether composed of Jews or Gentiles, ever suspect they were put on short allowance, when the Holy Ghost fell on them as he did on the disciples at the beginning? Verily, the supply has never yet proved insufficient, either for the individual believer, or for the Christian assembly, however numerous or necessituous. Under the economy of grace, it matters not whether the famishing multitude numbers five thousand, or seven thousand, there is enough for all.

18. *Reception.*—Acts x:47: "Can any man forbid water, that these should not be

baptized, which have *received* the Holy Ghost as well as we?"

Acts xix:2: "And he said unto them, did ye receive the Holy Ghost when ye believed?"

1 Cor. ii:14: "Now the natural man receiveth not the things of the Spirit of God."

Gal iii:2, 3: "Received ye the Spirit by the works of the law or by the hearing of faith? * * * Having begun in the Spirit, are you now perfected in the flesh?"

Heb. vi:4. "For as touching those who were * * * made *partakers* of the Holy Ghost."

It is well nigh impossible to distinguish the Holy Spirit in reception from the Holy Spirit in supply. The proof of abundant supply must be found in the testimony of those who have received the Holy Spirit. And many have received him, and have borne witness. The recorded names, sample names, of men and women who, first and last, have been filled with the Spirit, are not few. Besides, there is a vast multitude of names, not in the open record, but names written "in the Lamb's book of life," who would gladly mingle their testimony with those who have said:

" Of his fulness have all we received, and grace for grace." (John i:16.)

What a history of receptions of the Holy Spirit might be written; nay, *is* written already!

Has any one, through all the centuries, found it difficult to reach the source of supply? Have men and women been kept waiting in long procession their turns, only to be disappointed at last? Have any, on application, found the supply so nearly exhausted, that they have been necessitated to wait until the reservoir of the Spirit was refilled? Did any one have an experience corresponding to the impotent man's at Bethesda's pool? Are there any who can allege that, though ready and anxious to receive of the Holy Spirit's fulness, there was not enough to go around, or that, while others received, they, through no fault of their own, were sent empty away?

19. *Regeneration*—Gal. iv:29: " But as then, he that is born after the flesh, persecuted him that was *born after the Spirit*, even so it is now."

Titus iii:5: " According to his mercy he saved us through *the washing of regeneration and renewing of the Holy Ghost.*"

After what Christ had said at his night interview with Nicodemus, on the subject of regeneration, its necessity, nature, and the agency of the Spirit in effecting it, laying peculiar emphasis on that agency in the words: "Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter the Kingdom of God"; and "that which is born of the Spirit is spirit," nothing more remained to be said. The words of Christ had settled that matter for all men and for all time. And the allusions to the subject in the writings of the apostle are incidental only. He evidently took it for granted that no one of those to whom he was writing would challenge the words of Christ in attributing regeneration to the Holy Spirit's agency. He assumes that this change having taken place, the same disposition on the part of him that was "born after the flesh, to persecute him that was born after the Spirit," existed *now* as under the patriarchal economy, when Isaac was the object of hostility. In his epistle to Titus, Paul simply alludes to the mercy of God in saving us "through the washing of regeneration and renewing of the Holy Ghost," wherein he recognized both the *radical* nature

of the change wrought, and its *divine authorship.*

20. *Justification and Sanctification.*—Ro. xv:16: "Ministering the Gospel of God that the offering up of the Gentiles might be made acceptable being sanctified by the Holy Ghost."

1 Cor. vi:11: "And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."

2 Thess. ii:13: "God chose you from the beginning unto salvation, *through sanctification of the Spirit* and belief of the truth."

1 Pet. 1:2: "Elect, according to the foreknowledge of God the Father *in sanctification of the Spirit* unto obedience and sprinkling of the blood of Jesus."

There is, probably, no need that we should attempt to unfold the meaning of these declarations; for all know how important a factor the Holy Spirit has always been in the matters of justification and sanctification, the two great essentials in the work of human redemption. There *must be* both justification

and sanctification; and no mortal man has had an experience of either, except as the Holy Spirit has intervened in his behalf. It is only he who can satisfactorily solve the problem, How a sinful man can be just with God. He alone can give the security the law demands when the guilty one is to be treated as if he were innocent. He alone can weld together the separate links of the golden chain of redemption, in a sanctification that shall embrace body, and soul, and spirit.

21. *Transformation.*—II Cor. iii:18: "But we all with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

"The skin of Moses' face shone when he came down from the mount, where, for forty days, the Lord had been speaking to him face to face as a man speaketh unto his friend." (Ex. xxxiii:11.) And when the children of Israel saw the glorious transformation, they were afraid to come nigh, "until Moses put a veil upon his face," which veil he removed when he went again before the Lord to speak with him.

Doubtless this incident was in the mind of the apostle when he wrote the above words.

A transformation is wrought in us through the disclosures made to us by the Holy Spirit. The illumination he sheds upon the inspired word, through which God has spoken, and is still speaking to men, converts that word into a mirror, from which we get a reflection of the divine glory, whose transforming power is great enough to arrest the attention of mankind. If our *faces* are not irradiated by the brightness of the glorious vision, yet our *characters* have been refined and glorified, a far more important matter; and, it is evident that God has been speaking to us, as it were face to face, as a man speaketh unto his friend.

To keep ourselves in the focus of the rays of the glory reflected from the mirror of God's word, is designed not for transient uplift, but for permanent and progressive advancement, an ever growing conformity to the image of the Lord. While we gaze steadfastly, with unveiled face, into the mirror, the glorious transformation goes on and on, "from glory to glory," and our path, like that of the just, will be "shining more and more until the perfect day." (Prov. iv:18).

22. *Unification.*—1 Cor. xii:13: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit."

Eph. iv:3, 4: Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

Here is a lesson in the line of Christian unity, that we may well study with care. The foundation of such unity is laid *at the very beginning of our Christian experience.* There was oneness in the rite by which we entered the visible church. It was one Spirit for all, and one body, with Christ as the head. And we "were all made to drink of the same Spirit"; not, of course, as under compulsion. We had no will against the measure. We thought of nothing different. We wished nothing different. We took it for granted that there was only the one thing to do. There was *only* the one body. Christ's body was not a dismembered body. Sect, denomination, meant nothing to us. We put up no

bars. We were, it may be said, simple-minded. Nevertheless, that was to us "the mind of Christ" *then*, and it is his mind *now*.

We are to "*keep* the unity of the Spirit," to keep *what we had at the beginning*. "The unity of the Spirit," a unity imbibed of him, when we were made to drink of him. A unity like this, if lost, can not be restored, except as he interposes. It is his influence, his management, that will bring it about. There will be no difficulty, if we all drink of the one Spirit. The barriers will all come down, and we shall all get together in a natural or rather in a spiritual way, and with the greatest *ease*, without either conferences, or committees, or covenants, or even whereas's and resolves, as soon as the Holy Spirit has supreme control of the disciples. Denominational lines will wax so dim, under his influence, that we shall hardly recognize their existence. Has not this been demonstrated a thousand times when the Spirit was poured forth? What a piling up of the ones there is in this charge of the apostle: "One body, and one Spirit, one hope of your calling, one Lord, one faith, one baptism, one God and Father of all,"—seven ones, the sacred number!

How are we to get out from under this seven-fold obligation to keep the unity of the Spirit in the bond of peace?

23. *Manifestation.*—1 Cor. xii: 4, 7, 9, 11, 13: "Now there are diversities of gifts, but the same Spirit." "To each one is given the manifestation of the Spirit to profit withal. For to one is given, through the Spirit, the word of wisdom; and to another the word of knowledge according to the same Spirit: and to another faith in the same Spirit; and to another gifts of healings in the same Spirit. * * * But all these worketh the one and the same Spirit, dividing to each one severally, even as he will."

In a large corporation, and, still more, in a large commonwealth, or in a union of commonwealths under one general government, there is an almost endless variety of functions to be discharged; and to their *proper* discharge, there must be as great a variety of talents, or gifts, in the persons employed. While there may be in *all* a certain amount of general intelligence, and a meetness for service—such as a spirit of loyalty to the governing head, and the honest desire to be useful in the

highest decree—yet, there must be a *special* fitness for every special function. And this fitness for one place or another, under the general administration, will, of necessity, determine the assignment of each employee to the one place or the other, according to the judgment of the chief administrator.

And this is precisely the condition of things under the divine administration, as it exists in the Church of Christ—the *real* church of which Christ is the acknowledged and only Head; and, if we may so speak, of which, for the time that now is, the Holy Spirit is the chief executive officer.

For the great number of places, and the greater variety of functions, there must be suitable qualifications in those under appointment to fill them; and they will, if properly encouraged, *manifest* their special fitness for the positions they fill. Through all these persons, in all these positions, the one controling Spirit, who has access to all alike, will make himself felt, in awakening enthusiasm, in enlarging knowledge, in increasing skill, in encouraging the hope of promotion and reward.

And so there will come to pass just what is written in the passage under consideration.

The manifestations of the Spirit, in order to secure the profit desired, will take on all the variety of phases that are demanded by the diversities of gifts. And it will be found that every manifestation will not only conduce to the general welfare, but to the advantage of every individual. And all will be the result of the working of the one and the same Spirit, in " dividing to each one severally as he will "; making no mistake, and creating no jealousies among those who are co-operating with him for the profit of all the parties in interest.

24. *Waiting.*—Gal. v: 5: " For we, through the Spirit, *wait* for the hope of righteousness."

We hope, some day, to be righteous; but it often seems to us that that day will never come. At least, the *progress* toward righteousness is so slow, in our case, that we shall, doubtless, have a long time to wait for the realization of our hope. And, meanwhile, the Holy Spirit will be in great demand for the stimulation of the faith of those who wait.

The waiting is apt to be in bad form; with very much of distrust, and discouragement, and impatience; and, unless the Spirit reveals more clearly the true basis of the hope of

righteousness in the finished work, and the gracious assurances of Jesus Christ, our faith will grow so weak that hope will almost expire. It would be very unseemly to wait after this fashion.

But the Spirit makes us see how possible it is for God to give us a complete victory over all our sinful propensities and besetments, and to work within us "to will and to do of his good pleasure."

He strengthens the hope that, even in this world, we shall not "hunger and thirst after righteousness" in vain; and that we shall be "made meet for the inheritance of the saints in life"; and be joined to the company of "spirits of just men made perfect"—men justified through faith in Jesus Christ before leaving this world.

Whether the waiting experience with us shall be longer or shorter, we shall certainly need the Spirit's constant aid, in keeping our minds attent upon whatever is fitted to encourage the hope that we shall, ultimately, attain to the state and the award of the righteous.

The more our hope may waver—and it is sure to waver whenever faith, from any cause, has grown weak—the more urgent will be our

need of the Holy Spirit. We will need that he should do for *us* precisely what was done for "the father of the faithful," and for many others, to whom it was appointed to wait, and to whom the promises of God were rehearsed o'er and o'er, to make the good promised seem more *real*, and the more *certain* of fulfilment.

25. *Worship.*—Phil. iii:13: "For we are the circumcision, who worship by the Spirit of God, and glory in Jesus Christ, and have no confidence in the flesh."

From the religious standpoint of ancient Judaism, circumcision was everything. It was the initial rite to the church, which no true worshipper of Israel's God would think of neglecting. The proselyte from the outside world must come in through that door, or be excluded from the assembly of his people.

"All the city and people of Jerusalem ran together, and took Paul, and drew him out of the temple," when it was falsely charged he had brought uncircumcised men within its sacred precincts. And even Paul himself was willing at the beginning of his ministry to concede something to this sentiment. For when

he would have Timothy—the son of a Jewess, who believed, but whose father was a Greek —go forth with him, he took and circumcised him, because of the Jews that were in those parts; for they all knew that his father was a Greek. (Acts xvi:34.)

But, in prosecuting his mission, as apostle to the Gentiles, he found himself, at length, in conflict with a class of Jewish disciples, who insisted upon the extension of the law of circumcision to the Gentile converts, going so far as to say: "Except ye be circumcised after the custom of Moses, ye cannot be saved." (Acts xv:1).

This insistance had, at last, grown into a spiritual bondage that could no longer be endured. And, although the apostle had conceded something originally, as to matters of form, he now saw plainly, that to yield to this Jewish clamor, would be to surrender the most vital principle of Christianity, which exalted Christ above all the ritualism of the old worship. And this was how he came, after considerable argument, to write the words: "For we are of the circumcision, who worship by the Spirit of God, and glory in Jesus Christ, and have no confidence in the

flesh." "Who worship by the Spirit," or under his guidance, and so are approved of him: "And glory in Jesus Christ," making not only *much* of him henceforth, but *every* thing that is vital to our salvation: "And having no confidence in the flesh." "We have outgrown all that, *i. e.*, all dependence for salvation upon the rite of circumcision, with all that rite stands for in the matter of acceptable worship. Jesus saves us, and not circumcision. We have no disposition to cast discredit upon the sincerity of those who, having been brought up under the influence of a religious system of which circumcision is the symbol; but we cannot subscribe to the sentiment that there is no salvation except ye be circumcised after the custom of Moses."

But the underlying thought in all this is—and the thought is for all time—that the worship acceptable to God, and profitable for man, is a worship *by the Spirit of God.* The rite, which has come in place of circumcision, and which may stand for all forms and ceremonies, in the Christian Church, is not essential to a spiritual worship. The thing, which, in the view of the apostles and the early church was most important, the thing that was indis-

pensable then, and is equally so now, was indicated by the question: "Have ye received the Holy Ghost since ye believed?" This one fact was intended to be overshadowing in its influence upon the individual worshipper, and upon the church in all ages.

The Spirit of God in the worshipper and the worship, would be the full realization of the words of Christ, spoken to the woman of Samaria: "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for such doth the Father seek to be his worshippers. God is a Spirit; and they that worship him *must* worship in spirit and truth." (John iv:24.)

26. *Preaching.*—I Cor. ii:4, 5: "And my speech and my *preaching* were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

I Pet. i:12: "By them that have preached the gospel unto you, with the Holy Ghost sent down from heaven."

The Apostle Paul, presumably a first-class preacher, characterizes his own preaching both negatively and positively.

Negatively, it was "not in persuasive words of wisdom"—man's wisdom. Though he had a fair share of such wisdom, much more, doubtless, than the average of his hearers, or even of his ministerial associates, yet, he not only made no *parade* of that wisdom, but put no *dependence* on it in his preaching. If he was a persuasive preacher, as we are sure he must have been, yet, probably few, if any, who listened to his discourses, went away exclaiming: "How learned he is! What a profound thinker and reasoner! How well read in polite literature! How familiar with the poets! How well posted in respect to more recent scientific discoveries!" But, rather, the impression made by his preaching, an impression deepened by his frequent allusions to what was written in Moses, and in the prophets, and in the Psalms, was that the principal feature of his preaching was what the Holy Ghost saith. And this was just the impression Paul desired to make. If his style of preaching corresponded with his epistolatory style, then his recognitions of the Spirit must have been frequent and striking; for, in his epistles there are nigh to a hundred such recognitions. But he makes no secret of what he

himself regarded the most prominent characteristic of his preaching. He states positively that it was "in demonstration of the Spirit and of power"—a power derived from a sincere attempt on his part to honor the Spirit by demonstrating the important relations he sustained to the work of redemption, which had been met by a corresponding demonstration on the part of the Spirit in making plain and pungent and powerful the truths proclaimed through the instrumentality of his servant.

Would it be invidious to suggest that if all the preachers of the gospel through all the centuries had been of the Pauline type, the preaching might have been far more effective, even if it had proved less popular? If the preachers of our time were to accept the style of the Apostle to the Gentiles as their model, might not the change be so marked that the generality of hearers would recognize it, while not a few would relish it?

Is there not a consciousness on the part of very many who preach the gospel, of something lacking in themselves, and in their preaching, that no amount of human wisdom can supply? And have they gone so far as to inquire what that lack might be? Have they

ever suspected that, possibly, in their eagerness to accumulate vast stores of human wisdom wherewith to enrich and embellish their discourses, they have overlooked, if not undervalued, the source of true ministerial effectiveness? Have they ever suspected that their speech and preaching have been more in the line of "persuasive words of man's wisdom," and more like a demonstration of scientific, or economic, or philosophic truth, than a "demonstration of the Spirit"? Has it not been manifest, even to the most ordinary hearer, that there is a very large infusion, if not a complete substitution, of human wisdom—of the thoughts and sayings of some literary celebrity—for the words which the Holy Ghost speaketh?

If there were a return to the older, and, we venture to say, the better style of preaching in vogue in apostolic times, would not "the faith" of the more recent converts to Christianity, be more likely to "stand in the wisdom of God"; and so be more enduring, as well as more satisfying to both preachers and converts?

27. *Prayer.*—Ro. viii:26, 27: "In like man-

ner also the Spirit helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts, knoweth the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

Ro. xv:30: "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me."

Eph. vi:18: "With all prayer and supplication, praying at all seasons in the Spirit."

Jude 19, 20: "But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Praying in the Holy Ghost; praying at all seasons; striving together in prayer; helping of infirmity in prayer—these are the four features of prayer to which our attention is directed.

In all these, the Holy Spirit is recognized as an essential factor. Indeed, it is presumed, that no prayer, though there be in it the elements of earnestness, agreement, and persist-

ency, is successful, except it is also "in the Spirit;" a prayer that he not only inspires and directs, but in which he is the helper of conscious infirmity.

The Apostle not only recognizes the value of such prayer, but also his own sense of need in this regard: "I beseech you, brethren, that ye strive together with me in your prayers to God for *me*."

It is the fourth, and, as we deem it, the most important feature of this subject, that requires a fuller consideration.

Of no one thing, perhaps, are we more painfully conscious, than of the imperfectness of our prayers. And there are times when our appeals for help, in framing and uttering our petitions, are intensely urgent. The divine response to such appeals is found in the words: "Likewise also the Spirit *helpeth our* infirmity," etc.

Better than all human helpers is he "who maketh intercession for the saints according to the will of God."

The respects in which we need that the Holy Spirit should help us in prayer, or the *infirmities* which his help is competent to remedy, are chiefly these:

(1) We need his help in removing the infirmity of *ignorance*. "For we know not what we should pray for as we ought." This ignorance relates both to the matter and manner of prayer. Our real necessity may not be what it seems to be. That which we call good, might not be a good to us. Its possession might work essential harm to our spiritual interests.

Moreover, a variety of objects, all of which seem desirable to us, present themselves, while only one of them can engage our attention to such an extent as to enlist the full strength of desire; and we are greatly at a loss to determine which should take the precedence. We, therefore, waste both time and vigor in a vain endeavor to decide the doubtful case.

And we are also perplexed with questions as to the *timeliness* of a given petition, and the part we should bear in keeping it before the mercy seat. Some one should, doubtless, keep it there, but who is that one? Is it I? Are my relations to the person, or the cause, such as to make it *my* responsibility?

It is a very serious embarrassment not to know what should be the exact *burden* of our prayer. Without such knowledge it is quite

impossible to fulfil the condition of believing we receive what things we ask, or of asking with the importunity the case demands.

Ignorance of what is required in *manner* is quite as serious an infirmity, in our estimation. We fear that there is a lack of concentration of thought, or a lack of arrangement, or some defect in the argument, or some selfishness in the motive, or some misapprehension as to the grounds on which our appeal should rest,—that they are unscriptural, or are irrelevant, or are of themselves insufficient.

How often and how deeply, have we felt our need of information on these points.

(2) The infirmity of *desire*, a lack of intensity in the earnestness thereof, likewise plagues us exceedingly.

If we comprehended as we should the real value of any blessing, we feel altogether sure that our desires would be intense beyond expression. But they are not. Sometimes they are distressingly languid, and the fervor of feeling is all gone. The heart is utterly cold, and it seems as though our prayer must itself be a mockery.

At other times we have a degree of earnestness, but it is *spasmodic*. There is not pres-

sure sufficient to keep us "crying day and night unto God." We feel quite sure that here again the condition of desiring the things we ask is not fulfilled. We fall short of our own ideal, and we are certain we are not meeting the divine requirement.

(3) The infirmity of *expression* is another of the defects in prayer, which oftener, perhaps, than any other, we are wont to deplore.

We do not easily rid ourselves of the idea that a great deal of our success in supplication is dependent upon the proper *indicting* of our petitions.

And we are, oftentimes, very unhappy when we find that utterance has not been given us, or that we have expressed ourselves crudely and infelicitously, using language that did not represent our desires accurately, or that represented what we had no right to ask.

But in expression is involved more than simple propriety of diction. The arrangement of thought may be unhappy, the inferences drawn illogical, nay, even the premises may be false, and so the whole argument of the prayer defective.

Besides, the petition itself, though profess-

ing to be based on the promises of God, may be utterly in disharmony with those promises, and wholly unauthorized by a fair interpretation of their meaning. It may be a petition for something he has promised *conditionally*, and we have wholly lost sight of the conditions. It were fitter that the petition should be for the fulfilment of the conditions, as shorn of them the promise is void.

It is, moreover, just possible there is before the mind no distinct promise whatever, but only a vague notion of certain engagements of a general character, into which God has entered to bless his people. Should he challenge us to cite the promise we are so earnestly pleading, not unlikely we would be unable to quote it correctly, if at all, and we would be covered with confusion before him.

The fault now is not, necessarily, a lack of desire. Our deep anxiety and distress of mind may have lent to our petitions a fervor amounting to agony. And, it may be, that the excess of our desires has led us into hasty and inconsiderate, and even presumptuous expressions.

(4) The infirmity of *motive* is one that occasions not a little uneasiness. We know how

selfish we naturally are, and we find in all our petitions some consideration of personal advantage entering in and influencing us, we fear, more than it ought, if, indeed, it ought to influence us at all.

We are wretched, and want comfort, and though comfort is promised us yet we fear we desire it too eagerly. We have friends unconverted, and we fear they will remain impenitent and finally perish, and we presume that our unwonted earnestness in supplication is attributable to an inordinate love of kindred. We know that there are higher interests at stake, chiefest among which is the glory of God, and that these ought to have greater weight with us than any personal consideration. Yet we doubt if they do. We fear we are supremely selfish. Sure we are, that if the motive be not right, our prayer will avail nothing with God. Perhaps we have discovered a yet baser element poisoning our motive, —pride, or ambition, or vain glory, and we are asking to consume upon our lusts. So terrible an infirmity in prayer must be remedied, ere we can expect to receive anything from God, and yet we seem unable to emancipate ourselves from its influence.

(5) But a greater infirmity still is that of *discouragement in prayer.*

We begin to pray, but presently some giant son of Anak stalks across our path, and our hearts sicken and sink within us. We see not *how* our prayer is to be answered, the odds are so greatly against us.

Or, the blessing *tarries* beyond our expectation; the promise upon which we leaned goes unredeemed for weeks, and months, and possibly for years, beyond the limit of our hope, and we conclude it will never be redeemed, and hence that it is useless to continue in supplication longer.

This discouragement is really the weakness of unbelief, an infirmity that must be remedied ere our prayer can prove availing.

(6) But the greatest infirmity of all is that sense of *unworthiness*, a *real* unworthiness, which oppresses us. What right have we to expect any favor from a holy and just God? Our guilt, like a great mountain, interposes between us and the blessing we seek. It seems as though we should never gain any assurance in our approach to the mercy-seat, for the sense of our unworthiness is all the while growing upon us.

How does the Spirit help? By what *processes* is his assistance made effective to our success in prayer? "The Spirit, himself, maketh intercession for us with groanings which cannot be uttered." The Holy Spirit, dwelling in us, knowing our needs better than we know them, himself pleads in our prayers, raising us to higher and holier desires than we can express in words.

It would seem as if the Holy Spirit should be accredited with serving us in a three-fold capacity: (*a*) Invigorating and directing our own desires in prayer; (*b*) Interpreting what there is in those desires which could find no suitable expression in human speech; (*c*) And, if there be occasion, as there doubtless is, adding such considerations as he alone understands, is authorized to employ and can use with effect—considerations which are numbered among "the secret things" which God reveals to none, not even to the angels that stand round about his throne.

To some extent, therefore, our subject is one fraught with mystery, and there is a limit to investigation. And yet, some very important things are fairly deducible from the statement of the apostle:

(1) That there is relief, to some extent, at least, from our *ignorance* respecting the matter and manner of prayer.

From the moment we are conscious of the help of the Spirit, there can be no further doubt that the matter of our petition is what it should be. He would not help us in our asking for what is not in accordance with the will of God. And we shall clearly see what we should ask for. We shall gain a fuller insight into the scope of the divine promises as pledging certain things to the earnest seeker, and among them the very things that are the burden of our petitions. We shall also have vivid impressions as to the object that claims immediate attention, and the motive which constrains us in the asking. Indeed, the whole subject of prayer will open up to us with extraordinary clearness. And all this illumination, which has so changed our views of prayer, that from a dry form of solemn words and stereotyped phrases, it has become a real communion with God, we owe to the Spirit. He has helped the infirmity of ignorance by taking of the things of God, and showing them unto us.

(2) And how does he remedy the infirmity of *desire?* Undoubtedly by causing us to re-

alize the value of the blessing we seek, and by creating in our minds an absorbing interest in that one object. But this is not all. By some mysterious process, he so permeates the human soul with his own presence, that he becomes, as it were, one with it. His own breath kindles now the flame of desire. It is no longer that which is human, but that which is divine in the soul, that cries out to God. Our prayer is an inspiration of the Spirit, and so is cured of its feebleness of desire.

(3) But now, when seemingly we can least afford it, the infirmity of *expression*, or rather the *lack of expression*, begins to press.

Language has grown suddenly lame. The bosom heaves with vast desires which can find no suitable utterance. The words we employ are tame and inadequate to express what is in our hearts, or else they are so arranged as not to represent forcefully enough our desires.

Calvin understood that " the Spirit suggests the proper words of acceptable prayer, which would otherwise be unutterable." He certainly supplies the lack of utterance so far as is needful. He interprets what is indicated only by sighs, and tears, and groans, or by a heart-burden, so heavy as to dry every tear

and silence the faintest attempt to reveal the agony unutterable.

Indeed, we may look that he will do for us in this respect substantially what is done by a skilled advocate for his unskilled client in a court of justice.

Our cause may be in every sense a good one. Justice, law, precedent, may be with us. And our desire to put the matter right before the judge or jury may be strong enough, may be intense even to agony. Yet we are conscious of a lack of ability to argue successfully our own cause. So we employ a helper in the person of one who has made pleading in courts and before juries a specialty. He listens to our story, comprehends the case almost as by an intuition, shapes the plea according to his wisdom, and argues the case with an eloquence and pathos that expresses all, and more than all, we felt. Indeed, our cause in his hands is a far better one than we supposed it to be.

Our inarticulate sighing, our suppressed groaning, our heart's crying and yearning, have found expression in the intercessions of our helper; and we are more than satisfied. We are quite sure we have gained our cause,

gained it, too, through the force of considerations that we would never have thought to urge had we attempted to argue it ourselves from our standpoint, gained it by such a linking together of facts and such an array of legal decisions as we had never thought of, and would certainly have wholly left out of any plea of our own construction.

Of course, it is not claimed that the helping of our infirmities by the Holy Spirit is, in all its details, the exact counterpart of the office of a pleader in human courts. But, in so far forth as the defect of our prayer may be one of expression merely, relating to fit words, or the proper arrangement of ideas, or the true statement of what is the Scriptural basis of our plea, or the precedents of answered prayer to which we make our appeal, we are well assured that the Holy Spirit so supplies our deficiencies that our prayer is not hindered, but receives the same considerate attention that it would have done, had it been accurate in statement, logical in arrangement, a very master-piece of sacred rhetoric.

(4) The infirmity of *motive*, the entering in of personal gain or loss as the influential consideration of our petitions, without which,

perhaps, these petitions would be void of earnestness, is remedied by the Holy Spirit, through the revelation of a higher, holier, and more inspiring motive, such as is involved in the glory of God and the honor of his name, the motive which all the worthies of the old economy never failed to use, and used, apparently, with great effect in all their intercessory petitions.

(5) The infirmity of *discouragement* he helps most effectually by bringing to mind and interpreting the promises of God, by recounting the numerous incidents of his past faithfulness to his people, and by calling up incidents in our own history where we have experienced signal answers to prayer.

By a variety of suggestions of the same general tendency, the Holy Spirit infuses into the soul courage, and restores, as with a spiritual tonic, its hopefulness.

(6) The infirmity of *conscious guilt* he helps by showing how Christ has atoned for sin, and how all petitions must needs be offered *in his name*, and are accepted *for his sake;* and how *his worthiness*, and not our *unworthiness*, is the thing that God considers when he confers blessings in answer to prayer.

If some prodigal son, who had wasted his substance in riotous living, and was reduced to the extremest penury, should present himself at the counter of a banking institution with a check properly filled out, and signed with his own name, would he be likely to have that check honored? Would he not rather be quietly informed that there was no money in that institution to his credit? And, should he urge his suit, pleading his extreme *need*, his hunger, and all the other incidents of his miserable estate, still the cashier would insist that there was nothing there to his credit. He might say: "I see you are needy enough; it is all too plain that you are in a most forlorn condition; but I have no authority to honor your paper. However, there is one thing you can do. Yonder is the house of a very benevolent man, who has a large amount of funds deposited with us, and whose credit is practically without limit. If he, commiserating your condition, will write his name on the back of your check, we will, for *his name's sake*, pay you the amount you ask. But *you* are not known in this institution; your name represents nothing of value."

Precisely so stands the matter between us

and God. Asking in our own name, however needy we are, we get nothing. Asking in the name of Christ, notwithstanding our utter unworthiness, we receive what we ask. It is not *our need*, but *his worthiness*, that procures us the blessing.

Verily, for those who pray, there is a world of *comfort* in the assurance of the Holy Spirit's help in prayer. That help insures our petitions against the humiliating disappointments to which they would all alike be subject, if they were left to stand on their own merit. So imperfect are they in matter and manner, that we could hope for no favorable response, however urgently we might press our suit. But when we think of what the Spirit does in remodeling, filling up, rounding out each petition; when we consider the vast influence of his own intercessions seconding our feeble and faulty utterances, we take heart. Nay, we may thenceforward "*Come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.*" (Heb. iv:16.)

If there were in his help no sure pledge of success, yet the mere fact that we had the sympathy of so powerful an advocate would be a comfort. But when we know that there is

on such thing as failure if any petition has his endorsement, his help may well thrill us with an intense satisfaction. The prospect of getting an answer to prayer ceases to be dim and shadowy. There is a *certainty* that though the blessing "tarry long, it will surely come, it will not tarry."

It is equally manifest that prayer itself is a more *important* matter than many are wont to regard it. Indeed, what we may consider a very humiliating failure in prayer—the utter inability of the suppliant to express in appropriate terms the desire of his heart—may make *the occasion* for that helping of infirmity which shall introduce upon the scene a divine actor.

The hampering of human speech, the silence enforced upon lips from which have dropped the most eloquent periods, the seeming confusion of ideas, the overpowering emotions which have unmanned the most self poised human spirit, choking further utterance, and hushing an assembly of worshippers into a silence broken only by sighs and sobs, betokened the Spirit's brooding presence. And could we but have heard as angels do, there would have fallen upon our ears such pleadings as would have filled our souls with wonder. We should

have heard the intercedings of our Helper in prayer, who, taking up the cause of the faltering suppliant, advocates it in the presence chamber of Deity.

There was a large hearted man, whose love toward Christ had grown cold, and who, in consequence, had become very negligent of religious duties. The Spirit of God at length came upon him, and was doing his reproving work, when the church of which he was a member appointed a special day of fasting, humiliation and prayer. The two hours set apart for public services had almost expired, and there had been no apparent breaking up of the fallow ground in the hearts of those present, among whom, in the remotest part of the house, sat, with bowed head and oppressed spirit, this man. At the last moment he arose in his place, and began to address, first his brethren, and then his God, in a voice broken by tears and sobs: "Brethren, my heart has been so cold, *so cold.*" "O God, have mercy on my sinful soul." For several minutes he alternated between confession and prayer, using the selfsame words, and when he sat down, the whole assembly was sobbing with him. The fountains of the great deep were broken

up. There was no more coldness or hard-heartedness in that company of believers, and the waters of life began to flow for human souls, scores of whom presently sought and found the Saviour.

The better satisfied we are with our own performances in prayer, the less likely we are to realize our dependence on the Spirit, and to obtain help from him.

On the contrary, if ever we find ourselves unusually hampered in speech and otherwise embarrassed, while others express themselves with the utmost fluency and appropriateness, we are greatly cast down in our own eyes, and resolve we will never more attempt to pray in public. And yet, the fluent, graceful diction that is so taking with us, may be all *human.* There may be no more of the Holy Spirit in it, than there was in the prayer of that Pharisee who went up with the publican into the temple to perform his devotions.

The efficacy, and so the true value of every petition, depends upon the measure of aid vouchsafed by the Spirit in the *helping* of human infirmities, and not in the imagined *absence* of such infirmities.

Let them, therefore, who are most sensible

of their own defects in prayer, not cease to pray, but, *in* prayer, let them continue to rely confidently on him "WHO ALSO MAKETH INTERCESSION FOR US."

28. *Teaching.*—1 Cor. ii:13: "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; comparing spiritual things with spiritual," or as in margin, "interpreting spiritual things to spiritual men."

In part II. of this volume, a fuller consideration of the teaching function of the Holy Spirit was had. Hence, it is necessary, besides asking the reader's special attention to that discussion, only to notice in this connection: (1) The contrast made by the Apostle between the "words man's wisdom teacheth," and what "the Spirit teacheth," in which the latter is recognized as of supreme authority; and (2) The claim of the Apostle, that he habitually used in his own communications such words as were authorized by the Holy Spirit; no other being so safe to use, or so well fitted to express accurately and impressively the mind of God in interpreting spiritual things to spiritual men. A useful hint

might be derived from the Apostle's practice, by all who are engaged in religious teaching: to make an abundant and intelligent use of "the words which the Spirit teacheth," in preference to the words which man's wisdom teacheth, however famous the man.

29. *Fellowship.*—Phil. ii:1: "If therefore there is any * * * fellowship of the Spirit if any tender mercies and compassions, fulfil ye my joy."

Did the apostle have doubt as to the *reality* of "any fellowship of the Spirit?" If not, what did he understand by that fellowship? Did he regard it as anything different from the "fellowship with the Father and with his Son Jesus Christ?" Does not the Holy Spirit represent in his own personality, all that is involved in that fellowship? In using the Greek word *Koinonia*, signifying, "things in common," he suggested, as the *germ* thought in fellowship, what, in the speech of modern times, is *partnership*. Hence, the fellowship of the Spirit must involve some sort of partnership with those who enjoy that fellowship.

They must have interests in common, which

they are mutually engaged to promote, and which, if successfully promoted, will bring valuable returns, that will be shared by all the interested parties in proportion to what each has put into the partnership. If it be so, that there is a fellowship of the Spirit, and we have been admitted to that fellowship, then, what a prospect there is before us! What magnificent dividends we are to share, if we permit the Holy Spirit to take the *management* of the fellowship interests!

We do not view this fellowship arrangement from a materialistic standpoint, except so far as may be necessary to convey by analogy the idea of a community of interest in the things spiritual. To ally ourselves with the Holy Spirit, or, rather, to have him ally himself with us, in promoting these interests, is a fact that will count, in estimating our chances of success in what we are attempting to secure, either for ourselves, or for the general advancement of the Kingdom of God and his Christ in this world.

If we lack in spiritual capital, or in practical wisdom, or in personal credit, that lack may be supplied by the Holy Ghost.

No wonder, then, that the apostle adds:

"Fulfil ye my joy," or do that which will give me joy, to wit, "That ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or vain glory, but in lowliness of mind each counting other better than himself."

All this is fitting in those who are in partnership with the Holy Spirit, and recognize his right to take the management of the "things in common"—our things and his things.

30. *Commendation.*—2 Cor. vi:4-6: "In everything *commending ourselves* as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings * * * in the Holy Ghost."

Doubtless all these, which Paul regarded as commendable in himself as a minister of God, were so. As a testimonial to the highest order of ministerial fidelity and capacity, nothing more could be desired. Yet, what an astonishment would such a list, incorporated in a modern letter of commendation, create. If a church, on the look-out for a first-class minister, were to receive such a letter, how

amazed they would be, as they began to read over the long catalogue of thirty-six commendations! Would they say: "That is just the man for us: He comes up to our ideal of a minister?" Or, would they at once suspect that the thing was overdone? Conceding, however, that the man was all the letter of credit made him out to be, would there not be many saying, as they glanced down the long list: "In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings,"—"That must be either a *tame* sort of minister, or else a very *imprudent* and *improvident* one; he certainly has been very unpopular in the community where has been fulfilling his ministry. There must be something wrong in the man, or he would not have had so hard a time." And when they had read on until they came to: "In pureness * * in long-suffering * * in the Holy Ghost," they would add: "Most likely, he is of a fanatical turn of mind, and a little off of his mental balance, or he would not be harping of pureness, and long-suffering, and kindness, and the Holy Ghost in these practical wide-awake days."

But we hardly think any such letter would be written in these days by any minister of himself, or by any friend in his behalf.

Yet, why should it not be written, if we have this type of men in the ministry? The churches, whether they realize it or not, need the services of just such men.

31. *Rebuke.*—Acts xiii:9, 10: "But Paul, filled with the Holy Ghost, fastened his eyes on him (Elymas) and said: O full of all guile, and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

The apostle, when filled with the Holy Ghost, saw clearly the *occasion* for rebuke, and the *fit way* for its administration. There is no diffidence in his treatment of the case. He not only called *things* by their right names, but he characterized the *offender* himself as he deserved: "O full of all guile, and all villainy, thou son of the devil, thou enemy of all righteousness."

He saw through all his disguises. And there was no flinching from the discharge of his duty. The rebuke was none too severe for the offense. But, after all, it was not the apostle's so much as it was the Holy Ghost's rebuke.

The question may fairly be raised, whether any man, less than an apostle, is qualified and authorized to administer rebuke under any similar circumstance, or under any circumstance whatsoever, unless he also is filled, as was the apostle, with the Holy Ghost?

Is it safe to trust the work of rebuke to men who are evidently lacking in this qualification, and whose rebuke, though sufficiently sharp, will fail in carrying with it conviction, followed by true contrition?

Moreover, is not the *cowardliness* that evades the responsibility of administering merited rebuke, or of administering it with proper severity, the result of a conscious lack of the Holy Spirit's preparation for a task that requires to be discharged with so much firmness, and at the same time with so much wisdom?

32. *Ill-Usage.*—Acts v:3, 9: "Why hath Satan filled thy heart to *lie* to the Holy Ghost?" "How is it that ye have agreed together to *tempt* the Spirit of the Lord?"

Acts vii:51: "Ye do always *resist* the Holy Ghost."

Eph. iv:30: "And *grieve* not the Holy Spirit of God."

I Thess. v:29: "*Quench* not the Spirit."

Heb. x:29: "And hath done *despite* to the Spirit of grace."

These passages indicate some of the more common modes in which the Holy Spirit is subjected to ill-usage. He is grieved; resisted; treated with despite; quenched; lied to. An enumeration of all the various phases of offense that might be covered by this classification would require an almost endless amount of detail, and we can only call attention to what is of most serious import: (1) That while the Holy Spirit is engaged in such varied and beneficent endeavors to benefit men, he should be subjected to such outragous treatment at their hands, is a startling revelation. (2) But more surprising still is it that he should *patiently endure* such ill-usage, and should be willing to go on with his beneficent work, allowing even those who have wronged him most to continue to be sharers in the benefits conferred. (3) And on the other hand, is the unutterable baseness and the singular hardihood of those who subject him to such gratuitous outrage and abuse; and more, a persistence in doing the things that they certainly know must try his patience to

the utmost. (4) Also, the reasonableness and the urgency of the language used by way of caution and warning, so as to secure an *avoidance* henceforth of all forms and degrees of offense.

Understand how all such treatment must wound him; and how it must react most injuriously upon ourselves; wounding our peace, retarding our progress in the divine life, impairing our influence for good over others and clouding our hope of heaven. Think, too, under what obligations we are to him for what he has already done, and what we are asking and expecting him to do for us, ere we are safe in heaven; and then, from a sense of gratitude, if from no other motive, let us resolve to treat him henceforth as he deserves to be treated at our hands.

But it remains to consider more in detail that form of ill-usage which seems to us, perhaps, the least shocking, "*Grieving* the Holy Spirit of God."

Whatever grieves him may also be counted as doing him despite; as resistance offered to his will; as quenching; as attempting to deceive him by some false pretence, in which

others may be involved with us, as sharers in our guilt and condemnation.

The possibility of experiencing grief from the misconduct of others, is largest, other things being equal, where the *affection* is strongest. Hence David says: "For it was not an enemy that reproached me, then I could have borne it; neither was it he that hated me, that did magnify himself against me, then I would have hid myself from him: but it was thou, mine equal, my guide, and mine acquaintance. We took sweet counsel together and walked unto the house of God in company." (Ps. lv:12–14.) "What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my FRIENDS." (Zech. xiii:6.)

The Holy Spirit of God, as the believer's best friend, is entitled to receive at his hands the highest consideration; and when he does not, it may be presumed, he suffers *grief*.

It must, however, be understood, first, last, and always, that the term "grieve," as dictated by himself, represents to our minds a *something* that we would fail to comprehend if it were not set in a framework of human speech.

It is of the very highest moment that we should understand *what* it is that grieves the Holy Spirit of God, in order that we may ever refrain from doing that thing.

Manifestly, any *ill-treatment* he may receive at our hands—any indignity offered to his person, any inattention or neglect, any lack of appreciation, any failure to know him in his various relations to the believer, any want of deference to his wishes—must be to him a source of grief.

Also, any *impediment* put in the way of the successful prosecution of his *official* work, must grieve him. On these two general lines our investigations will proceed.

The ill-treatment the Holy Spirit of God receives as a *Person*, manifestly must be to him a source of grief, even as it would be to any sensitive human spirit.

And the ill-treatment may begin in a failure to recognize him as a *Person*, rather than as an *influence*, and also, in a failure to recognize his exalted Nature, as a *Divine* Person, the co-equal of both Father and Son.

To grieve him, in certain circumstances, may be a greater *affront*, and may be followed by more serious *consequences*, than any similar

offense against the Second Person in the Trinity, whose own words are our sole and sufficient authority for saying: "All manner of sin and blasphemy shall be forgiven unto man; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. xii:31, 32.)

Hence, it seems fair to infer that any sin *less* than blasphemy against the Holy Ghost, *e. g.*, the sin of *grieving* him, may be counted as always a serious offense, especially if committed with more or less premeditation, because it is against the *Person* who has known no *humiliation*, such as Christ knew, when "He took upon him the form of a servant, and being found in fashion as a man, humbled himself and become obedient unto death, even the death of the cross." (Phil. ii:7, 8.)

The Holy Spirit is the very essence of the Godhead, the invisible one, "whom no man hath seen, nor can see." (I Tim. vi:16.)

It is this Holy Spirit of God, this Divine Person, whom we are cautioned not to grieve.

And it is a timely and kindly caution to all believers, who would avail themselves of his many and vitally important ministrations.

But this august Personage has been charged with the highest and holiest functions, and any impediment put in the way of the successful discharge of those functions must be to him an occasion of grief.

And what are some of those functions? What is this most powerful, considerate, compassionate, consummately wise One empowered to do for believers?

(1) He *illumines the intellect*, taking of the things of God and showing them to us. (John xvi:14, 15.) All that relates to the character, doctrine and mission of Jesus Christ, we should not comprehend aright, except as he shows it.

Right views of our own relations to Christ, and the duties growing out of said relations, are to be learned through him.

(2) He *quickens the sensibilities.* "The fruit of the Spirit is love, joy, peace." (Gal. v:22.) All genuine religious emotion is an effect of which he is the cause. The things showed to us of him, are of a nature to produce in us gladsome emotions.

(3) He *helps our infirmities in prayer.* (Rom. viii:26.) All prayer is feeble and faulty, except as his help is vouchsafed. The helping process—the considerations he presents to our minds, which serve to draw out our souls in strong and intense longings for the things which are " according to the will of God; the seconding of our feeble attempt to make known our requests to him; the elimination of whatever is fatal to the argument in prayer; the supplying of what may be lacking in its form or substance, is all that we have to encourage us to hope for success in our petitions.

(4) He is our *Comforter*, and can be trusted never to minister false comforts, that will delude the soul and invite heavier sorrows.

Drawing near to us in hours of darkness, despondency and discouragement, he makes such suggestions—suggestions drawn from the word of God—as are fitted to soothe, and comfort, and encourage " those who are in any manner of trouble."

(5) He is our *Sanctifier*, and knows just what truth to use in the sanctifying process.

(6) He *endues with power from on high*, for the witnessing work—a power without

which a Paul might plant, and an Apollos water, yet there would be no sure increase.

(7) He *guides us into all truth*, and preserves us from essential error.

(8) He "*seals unto the day of redemption*" —seals through the various operations spoken of, but more especially, by putting upon the soul the stamp of the divine image, and giving to it the assured and sustained pledge of its final redemption.

With this understanding of the office work of the Holy Spirit of God in his relations to the believer—in clarifying the intellect, quickening the sensibilities, helping in prayer, comforting, sanctifying, guiding, imbuing with power, and sealing unto the day of redemption—we are prepared to inquire how he may be grieved.

In general, it may be proper to say that any form of sinful indulgence which tends to stupefy the intellect, or obscure the apprehension of religious truth; or anything that deadens the sensibilities, defiles the conscience, or corrupts the heart; or anything that hinders prayer, or obstructs the entrance into the soul of spiritual comfort; or anything that retards the sanctifying, guiding, imbuing, sealing

work of the Spirit, must necessarily grieve him.

But in detail:

1. It must be, that every open and gross indulgence such as are enumerated in the context: "theft, lying, bitterness, wrath, malice, clamor, evil speaking," and the like, grieve him.

2. It must also be, that he is grieved by any and every hurtful personal habit indulged *after its injurious character is clearly disclosed.*

It may be assumed that many persons are truly regenerate, though they continue for a time under the dominion of such a habit. As yet, they have had no clear conviction of its sinfulness. They are not resisting the light which others, perchance, have on the subject, and so there may be nothing to separate between them and God.

But after they have become somewhat established in religion, the Spirit, in carrying forward the work of sanctification—a work that must needs include the body as well as the soul, and the soul as well as the spirit (Thess. v:23), encounters this pernicious habit and requires its instant and utter

abandonment. The fact that it has long been indulged without rebuke, and has hitherto seemed innocent, does not justify its farther indulgence, now that its injurious character has been disclosed.

It must be abandoned because it impairs the health, deranges the nervous system, enfeebles the memory, disturbs the equanimity of temper, is a stumbling block in the path of the weak. Or, its abandonment is enforced on the ground that it is a useless and expensive habit, whose support detracts so much from the believer's ability to do for God and the weal of mankind. The case is clear. The judgment is convinced. But the habit is strongly intrenched. Its eradication is like the plucking out of a right eye, or the cutting off of a right hand.

So a fearful struggle ensues. "The law in the members," and "the law of the mind," war against each other. The question practically is: Shall I, in obedience to my convictions, abandon this habit, or shall I resist my convictions and have my accustomed indulgence?

Meanwhile, the path of duty remains sharply defined, while a voice from out the most ex-

cellent glory says: "This—this is the way, walk ye in it."

If this voice goes unheeded, or, if it is obeyed only so far as to bring about a temporary reformation, it is certain the point has been reached beyond which the Divine Reprover has an irritable subject. And such an one will now complain of darkness, hardness of heart, lack of unction in prayer, and distance from God. He wonders why it is not with him as it once was, when the candle of the Lord shone round about him. He need not wonder. It is as plain as noonday, that he has grieved the Holy Spirit of God by resisting the clear impressions he has produced.

3. He is grieved whenever any of his admonitions, impulses, suggestions, are disregarded.

There may be no Sinai thunderings, and no voice of majesty to startle us, and yet the impression made upon our mind may be perfectly clear, even as a whisper may be clear. The path of duty is made exceedingly plain. There is no mistaking the mind of God. The question again is: Will we suffer ourselves to be led unresistingly by the Spirit, or will we

follow our own perverse inclinations, in some trivial matter, it may be, *i. e.*, trivial in our estimation? Then, in so doing, we are grieving him.

Possibly, we grieved him antecedent to the revelation of his will, by not fully committing ourselves to obedience. We mocked him in seeking a guidance to which we did not propose to submit.

Moreover, if we do not continue in the doing of the things he has prompted us to do, if we turn back because the way is beset with difficulties and dangers, the Spirit is grieved. We can find no excuse for not walking in the way where God has once set us. That which is duty once, is, under the same circumstances, duty always.

4. "I suppose," writes an army officer of highest rank, "that nothing could grieve the blessed Spirit more than to think lightly, or speak disparagingly, of God's only begotten Son. I remember once, many years ago, when I was but a babe in Christ, being in the society of some worldly men, who, apparently to mock me, spoke lightly of my Lord and Master; and I, coward as I was, instead of standing up boldly in defense of him who is

my life, quietly smiled a smile, by which they might think that I was one with them; but for days after I suffered shame and humiliation. I had grieved the blessed Spirit by a *smile.*"

5. The Spirit is grieved by allowing ourselves in such states of mind as imply guilt. Such, for example, is:

(*a*) An unkind and unforgiving state of mind. We have conceived a dislike for some person, perhaps in consequence of some real or imagined injury. The injury rankles in our bosom until the very sight of the man is unendurable. We pass him without recognition. The feeling of dislike grows until it becomes a hate. We can see that we do not "from the heart forgive him." (Matt. xviii:35.)

Perhaps a wicked prejudice is at the foundation of the dislike, and we feed it with every morsel that comes to us on the wings of scandal. It is utterly preposterous to suppose that the Holy Spirit of God can have any complacency in those who are in a state of mind so utterly at variance with the law of love.

(*b*) A self-complacent state of mind is equally an offense to the Spirit. If, Pharisee-like, we pride ourselves on our own goodness, "trusting in ourselves that *we* are righteous,

and despising others;" if we are forever finding fault with our brethren, but can see no faultiness in ourselves, we are doubtless self-complacent.

(*c*) An untruthful state of mind is likewise a grief to the Spirit. Many profess to be very anxious to lead a consistent Christian life, and to feel an absorbing interest in spiritual things, and a willingness to make sacrifices commensurate with the demands of the gospel, who yet bring forth no fruits corresponding to such professions. They are, to all intents and purposes, the exact counterpart of the son who said: "I go, sir, and went not."

Others, professedly and with frequency, consecrate themselves, in a formal manner, to the service of Christ. and yet do nothing to attest their devotedness to him. They give their affections and service to the world all the same.

(*d*) A presumptuous state of mind is a grief to the Spirit.

The Psalmist prayed (Ps. xix:13): "Keep back thy servant from presumptuous sins, let them not have dominion over me,"—a prayer than which none could be more fitting for those who would, in our day, be "upright and

innocent" of any offense against the Holy Spirit of God; presuming upon the genuineness of their past experience of pardon, and of the reality of their conversion, they content themselves with a bare hope of entering heaven, instead of going on unto perfection; presuming that the advance they have made in religious knowledge and experience entitles them to a *larger license*, and that they can do now, without condemnation, what they could not have done at the beginning of their Christian life; presuming that after every sinful lapse, space will surely be given them for repentance, and that, in their case, no sin can prove fatal; presuming that others will supply their lack of service at any given juncture, and conveniently forgetting that, in the very nature of things, the body, which is the Church, is "compacted by that which *every joint* supplieth"; presuming that they may in any manner, or to any extent, interfere with the processes of the Spirit—a presumption like that of Uzzah, whose experience might easily suggest that the Holy Spirit brooks no interference with his processes, even from well-meaning people.

(*e*) *Impatience* with men and with things; impatience with the slow march of events in

the unfolding of God's providences; impatience with delays in answering prayer; impatience in hearing the messages from his Word —an impatience that would even interrupt those messages in the midst of their delivery —must indicate a frame of mind extremely offensive to the Holy Spirit.

6. The Spirit may be, and often is, grieved by not *recognizing* his presence. The presence and wonder-working power of the Spirit, are matters in regard to which all believers are supposed to be informed. There is a "going in the tops of the trees," which betokens his presence. There is a solemnity, a tenderness of heart, a mental illumination, a drawing out of the soul in prayer, which the believer recognizes, or fails to recognize, as the answer direct to the earnest petition for the Spirit's presence.

How serious must be the fault of one who fails to recognize the answer to his own prayer in the manifest tokens of the Spirit's presence.

If I should ask you to visit me at my home, and should be exceedingly urgent, so much so, indeed, that I would not let you go without some assurance on the subject; and then if, in accordance with that assurance, you should

move about the apartment where I was receiving, and yet I should fail to recognize you as my guest and to treat you with distinguished consideration, you would certainly be grieved, and might find yourself reluctant to return again to the place where you had been treated with such neglect. And will not similar neglect be as likely to grieve the Holy Spirit of God?

7. But even if there be no failure to recognize the presence of the Spirit, yet there may be a neglect to *acquaint* ourselves with him.

He is presumed to be dwelling in our bodies. For years he has made them his temple. And yet, he is not *known* to us. We pass "the time of day" with him, it may be—speaking to him at morn, and at the eventide, but there is little more. Should you occupy the same tenement with a fellow-man, a good clean man in every respect, five, ten, twenty years, and not, in that time, have come to a more intimate acquaintance than you have formed with the Holy Spirit of God in a like period, what would that other man think and say of you, particularly, if he had, meanwhile, made sundry advances, and had dropped frequent hints as to the desirableness of a fuller acquaint-

ance? You were too busy with other people and other matters, perchance, and offered that as your excuse. But was it not your first business to make the acquaintance of your nearest neighbor? Would not simple politeness suggest so much? And what would professions of admiration and friendship amount to, if you held yourself so far aloof as to be only on "speaking terms?"

"Have I been so long time with you, and yet hast thou not KNOWN me, Philip?" (John xiv:9.) And are not these words echoed by the Holy Spirit as he realizes how little the disciples know of him? Is he with them and in them of a truth, abiding forever, their bodies his temple, and yet not know him!

8. The Holy Spirit's presence may be recognized, and there may be more or less acquaintance with him, and yet the disciples may sorely grieve him by not *depending* on him.

He dwells in our bodies, making them his temple, for a purpose well-defined. He is there to be on hand, always on hand, to serve us in those respects wherein we most need his kindly ministrations, in the respects wherein we cannot serve ourselves, and

wherein our fellow men cannot serve us, nay, wherein even Christ no longer serves us directly.

We grieve him by not depending on him for illumination, interpretation, guidance into all truth and all duty, and away from all error, and all forms and degrees of unrighteousness; for comfort under every vicissitude and trial; for sanctification of spirit, and soul, and body; for power in the witnessing work; for sealing unto the day of redemption.

9. But inasmuch as "the manifestation of the spirit is given to every man to PROFIT withal" (1 Cor. xii:7), we may advance one step further, and affirm that the Spirit of God must be grieved, when those who honor him in other respects make no practical use of what they receive of him. What he expects from every disciple to whom he fulfils the functions of his office, is most impressively taught in these words: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any manner of trouble, with the comfort

wherewith we ourselves are comforted of God." (2 Cor. i:3, 4.)

33. *Fruitage.*—Ro. viii:23: "Ourselves also, which have the *first fruits of the Spirit.*"

Gal. v:22: "But the *fruit of the Spirit* is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance."

Col. i:8: Epaphrus * * * a faithful minister of Christ in our behalf, who also declared unto us your love in the Spirit."

The Apostle—who evidently speaks from an experimental knowledge, and is, therefore, quite competent to sample the fruitage—has enumerated, not only "first fruits of the Spirit," but fruits at the more advanced stages of Christian experience. And the list may well excite our admiration, not only for the diversity of the samples, but for the excellency of their flavor. It would seem as if the variety was large enough to meet all the requirements of a symmetrical religious development: "Love, joy, peace, long-suffering, kindness, faithfulness, meekness, temperance." Is there any desirable species left out of this list? Surely, he who could take a wild olive tree,

and so radically change its nature by grafting as to make it produce such a variety of the most excellent fruit, is worthy of all honor, to say nothing of the homage which is his due.

34. *Joy.*—Ro. xiv:17: "The Kingdom of God is not eating and drinking, but righteousness, and peace, and *joy* in the Holy Ghost."

1 Thess. i:6: "And ye became imitators of us, and of the Lord, having received the word in much affliction with joy in the Holy Ghost."

As a sample of the fruit of the Spirit, we take this one—*joy*. It must be borne in mind that whatever appertains to the Holy Spirit's administration, must ever have its *serious* side; and so we are bidden, "rejoice with trembling."

Shame and humiliation often seem more becoming in us than rejoicing. Yet we are instructed to "rejoice evermore." The subject is therefore two-sided, and we must needs face both ways. The apostle presents the seeming paradox in his own experience, being "sorrowful, yet always rejoicing." There is joy and rejoicing always God-ward. "In his presence is fulness of joy, and at his right hand are

pleasures forevermore." He is a perennial fountain of blessedness to all that put their trust in him. He has never been "a wilderness" to his spiritual Israel. And, if there was nothing beside him, our joy might never be dashed with grief. But, there *is* something beside. There is a world lying in wickedness; there is a church fallen away from its steadfast loyalty to Christ, a church led into captivity to the spirit of worldliness, a church with its harps upon the willows.

The children of God would be false to their paternity, if they did not "sigh and cry over all the abominations" done in the midst of the communities where they live. And yet, Godward, there is nothing to forbid a very outburst of joy, even "more than when the oil and wine increase."

Christ himself was "a man of sorrows, and acquainted with grief," and yet he was "anointed with the oil of gladness above his fellows." While in his Gethsemene his soul was "exceeding sorrowful even unto death," yet, he had just been saying to his disciples, "These things have I spoken unto you, that *my* joy might remain in you, and that your joy might be full. (John xv:11.) He knew that,

even as he said this, their hearts were heavy with a sorrow that would deepen as the night wore on, and the morrow's tragedy would be enacted before their eyes; but he also knew that their sorrow "would be turned into joy." It must not escape us, that this joy is "*in the Holy Ghost;*" not, we apprehend, only in the sense that it is derived from him, which is indeed true, but a joy that is *in him;* the joy of a mutual affection, a joy reciprocal, *your* joy in the Holy Ghost, and *his* joy in you. Why not so? Can we have joy in those who have no delight in us?

35. *Abounding Hope.*—Ro. xv:13: "Now *the God of hope* fill you with all * * * *hope* in believing, that ye may *abound in hope*, in the power of the Holy Ghost."

If we, who are believers, could only "abound in hope," how blessed would be our condition! And this much-to-be-desired consummation is evidently within reach of every believer "in the power of the Holy Ghost." That is one of the things he aims to secure, and it is, therefore, a very proper thing to ask from "the God of hope," after the example of the apostle. "O, that such a hope were ours." And why

not ours? Is not the power of the Holy Ghost sufficient for the creating and confirming of such a hope in us? Why should he aim at anything less when he undertakes for us? What glory is there for him, or what comfort for us, in a hope that is forever wavering?

But what is the *end* of this hope, if it be not "eternal life through Jesus Christ our Lord?" And what is the sure *basis* of the hope that abounds? And by what *means* does the Holy Spirit inspire and confirm it?

Eternal life is the object of intense desire to all who believe, long before they are *filled* with hope. They do have a faint, a trembling hope from the beginning, but that does not satisfy them. They would abound in hope.

The sure basis of a hope of eternal life must be the word of God. And the Holy Spirit, in his use of that word, will not allow us to overlook the following important facts: (1) That the life eternal is a matter of *promise*, a promise dating as far back as "before the world began." (2) That a promise implies an antecedent purpose, or an "ordaining to eternal life." (3) That this life is "the *gift* of God"; is not therefore bestowed as the reward of merit; and may, consequently, be given to the most

unworthy. So we may not reckon ourselves out on the score of conscious demerit. If, moreover, eternal life is a gift, then it is not the subject of purchase; and the offer of a valuable consideration in the nature of money, or good works, or penances, will not advance our chances of obtaining it. (4) Still more, this life *begins here*, and so we may know what it is like before we leave this world. These are powerfully constraining considerations in the hands of the Holy Spirit, and they ought to affect us.

It must, certainly, be God's wish that we should come to a state of assurance on this subject, and "*Know* that we have eternal life." What Christ said of this life lays a broad basis for the abounding hope. The Holy Spirit makes an effective use of his "verily, verily" in such a connection, and will make clear what he means when he declares: "He that heareth my word, and believeth on him that sent me, *hath eternal life, and shall not come into judgment, but is passed from death unto life.*" (John v:24.)

It stands to reason, that if what Christ says on this subject is likely to be misunderstood, the Holy Spirit will take special pains to pre-

vent the misunderstanding. He will not leave the honest, earnest seeker in doubt. Neither will he grow impatient when he sees how intense is his desire not to make a fatal mistake, and yet how *dull* he is of comprehension, how slow to grasp the simplest presentations of the truth on this subject, and how reluctant to venture out on a promise as explicit as this: "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things in which it is impossible for God to lie, we might have a strong *encouragement*, who have fled for refuge to lay hold upon the hope set before us. which hope we have as an anchor to the soul both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high-priest forever after the order of Melchisedec." (Heb. vi:17-20.)

36. *Love Shed Abroad.*—Rom. v:5: "And hope maketh not ashamed, because the love of God is *shed abroad in our hearts* by the Holy Ghost which is given unto us."

It is the love of God—his love for us. The

barriers are broken down, the flood-gates are opened—so that his love may enter our hearts and be shed abroad there. The effect of this shedding abroad of his love, is a responsive love toward him. "We love him, because he first loved us."

God might have loved us, and we have remained in ignorance of the fact, save for the good offices of the Spirit. Or, if there had been some verbal assurance on the subject, there might have been no *sense* of his love. The Spirit so sheds it abroad, that it immediately becomes a part of our experience. It affects us somewhat as does the love of a human being which we have longed for, and sought to win, but have no evidence as yet that it is ours. We wait for a *sensible token* that cannot be mistaken. It is as if we had fallen heir to an estate, while yet we *knew* it not. The estate may be legally ours, all the same, but we get no satisfaction out of it, until some duly authorized agent communicates the fact, and passes over into our hands the title deeds and other securities. The news, from that instant, becomes *good* news to us. The blissful experience of actual possession is ours.

A reservoir may be full of sparkling, life-giv-

ing water, but how will that help unless it be distributed to the thirsty multitudes? So it is with the fountain of God's love; there must be some competent agent to act as a go-between in shedding it abroad in our hearts; and the Holy Spirit is that agent.

37. *Comfort.*—Acts ix:31: "So the church throughout all Judea, and Galilee, and Samaria had peace being edified (builded up); and, walking in the fear of the Lord and in *the comfort of the Holy Ghost*, was multiplied."

We think, at once, as we read these words, of what Christ said of the Holy Spirit as "the Comforter."

He had found numerous occasions to fulfil in behalf of the disciples the functions of his office. Amid the fiery trials through which they had been passing, his services had been in almost constant demand. But, just now, there was a let-up in the vigor and venom of the persecuting power. Saul of Tarsus, the self-constituted leader in persecution, at the very culmination of his furious onslaught upon the scattered flock, had, himself, became a convert to the faith he had been attempting to exterminate. He had straightway preached

in the synagogues at Damascus, "proving that this is very Christ," to the great astonishment of the disciples, and the confounding of the Jews that were dwelling in that city. From Damascus he had gone to Jerusalem, where he had preached "boldly in the name of the Lord." So, for a season, the church, not only at Jerusalem, but throughout all Judea, and Galilee, and Samaria, "*had peace*"—respite from the steady harassment to which it had been subjected. The change was not only most welcome, but most *wholesome* to the church at that juncture. For there was no relaxation of religious principle, or of circumspectness of conduct. The fear of man had given place to "the fear of the Lord;" which, while it had no terror in it for a disciple of Jesus, was not without its restraints. Hence, there was not only a walking that was in the comfort of the Holy Ghost, but a walking that was amply safe-guarded.

The conditions now were favorable for an enlargement of the church in respect to membership and influence. There were doubtless not a few who, persuaded of the truth of Christianity, had been deterred by fear of persecution from an open confession of their

faith, were now ready to identify themselves with its adherents.

The situation of the church at that juncture was much the same as it has been frequently since. After a long period of holding up by the forces of evil, deliverance has come, perhaps, through some marvelous conversion; the clouds have lifted; and there has been a rest from the long train of seeming disasters. Once more the disciples are found walking " in the fear of the Lord, and in the comfort of the Holy Ghost," and the church realizes, not only a large increase in its membership, but a very perceptible enhancement of her influence. Walking in the comfort of the Holy Ghost is a very essential condition of all genuine Christian growth, whether in the individual or in the church. There is a form of comfort, so called, that is not of the Holy Ghost. It may be a false comfort, a delusion, a snare. The church at Laodicea was in a frame of mind that might have been denominated comfortable; for, they said: " I am rich, and increased in goods, and have need of nothing," but it was a frame utterly abhorrent to Christ. On the other hand, in the comfort ministered of the Holy Ghost, there is no element of peril.

Instead of enervating, it is a spiritual tonic to the soul of the believer.

38. "*Earnest.*"—2 Cor. i:22: "And gave us *the earnest of the Spirit in our hearts.*" v:5: "Now he that wrought us for this very thing is God, who gave unto us *the earnest of the Spirit.*" Eph. i:14: "In whom ye were * * * sealed with the Holy Spirit of promise, which is *an earnest of our inheritance* unto the redemption of God's own possession unto the praise of his glory."

In *law*, the earnest is "*part* of the price paid for property or goods, or money given in token that a bargain is ratified." In *grace*, "the earnest of the Spirit in our hearts," "the earnest of our inheritance," are phrases which suggest that we secure, through the Spirit, a token or ratification of the covenant of grace in Jesus Christ, by which God has engaged to do certain things for us. The "earnest" renders it the more certain that we shall, by virtue of God's own arrangement, receive, in due time, whatever will be coming to us, at "the redemption of his own possession"; *i. e.*, whatever God holds in reserve, in his own possession, until the time comes for

the *full* redemption of his engagements, under the aforesaid covenant of grace.

The "earnest" is what we get in this world, in advance, which—though but a foretaste—is the same *in kind* with what is coming to us in the hereafter.

The Holy Spirit in ratification of the covenant of grace gives us a sample of the blessedness that will be ours when God fulfils to the uttermost his engagements with us, "unto the praise of his glory." But it is only a sample —nothing more; and we could not have received even so much, if there were not a great deal more of the same sort coming to us.

That God should condescend to make with us "an everlasting covenant, ordered in all things and sure," is wondrous grace on his part. That he should, in addition, give us day by day fresh tokens, *sensible* tokens, for the confirmation of that covenant, is yet more wonderful. Still, that is just what he has done, is doing, and will continue to do. And when at length we enter upon our inheritance, we shall find that it has not been impaired in the slightest degree by what we have received in the nature of "earnest." It must seem a great and good thing for us to make sure that

this which we now have is "the earnest of the Spirit in our hearts," and not something else —something very different; for in the earnest we have a basis for the assurance that we shall ere long enter upon a glorious "*possession.*"

39. "*Abba, Father.*"—Gal. iv: 6: "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father."

Paul writes of something which, though not wholly incomprehensible to the believer of low attainments, is yet a something which is not so real and glorious to him as to those who have been going on unto perfection.

While in the heart of the former the Spirit cries "Abba, Father," but feebly, in the heart of the latter that same cry is in full strength. Human lips may, indeed, utter this cry with no *heart* in it; it may be but a form. And, if the cry is not a genuine heart-cry, with the Holy Ghost in it, it places God under no obligation to do what he is pledged to do for his sons.

As the *outcome* of Sonship, or of God's sending forth "the Spirit of his Son into our hearts,

crying, Abba, Father," there will be (1) emancipation from the spirit of "bondage to fear." There are many who, professing to be sons of God, have, nevertheless, a slavish dread of him.

The Spirit in our hearts crying, Abba, Father, changes our state in this respect. There is nothing in the character of God, and nothing in his word or works, to inspire in our hearts terror. Profoundly awed we may be by the threatenings of his law and the judgments of his hand, but we look upon him as our friend. We have no desire to flee out of his hand. Trouble and distress draw us nearer to him. (2) There will also be an assurance that we shall be *dealt with as sons*. And this privilege has two phases: (*a*) As it is diverse from the dealing that belongs to a *servant;* and (*b*) as it involves *discipline* or *chastisement*. The son cannot occupy the place, or receive the treatment of a servant, according to God's plan. Overwhelmed with a sense of unworthiness, the son may ask, with the prodigal, for the place of a servant.

But will the father hear to any such arrangement? Has his heart no more room than that for an erring child? Will he treat him hence-

forth as a servant, or as a son? If as a servant, then what signifies the father's haste in running to meet and kiss him while he is a great way off? If as a servant, then why the peremptory order, "Bring forth the best robe and put it on him, and put a ring on his hand and shoes on his feet, and bring forth the fatted calf and kill it"? Nay, all this means that he is to be treated *as a son.* "For this, my son was dead, and is alive again; was lost, and is found." There is no mistaking in this matter. The idea of filling the place of a servant is wholly the prodigal's. God suggests neither in word nor deed anything of the sort. He will hear to nothing less than an arrangement that restores the erring one to the place and privileges of a child. His own name and image however dishonored by the misconduct of the child, are far too precious to be consigned to a servile estate in his own household. A true son of God is a son forever!

(*b*) But not less important is that other aspect of privilege, which entitles the son to *discipline.* "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening God *dealeth with you as sons:* for what son is he whom the

father chasteneth not?" "We have had fathers of our flesh that corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits and live? For they for a few days chastened us after their own pleasure; but he for our profit, that we might be *partakers of his holiness.*" Our first impulse was, it may be, to rebel against the chastening. We wished that we might be exempted from the *suffering* that came of chastisement. We were slow to believe that such an exemption would have involved a loss of privilege. But when we are made "partakers of his holiness" we shall be more and more thankful for what God has done for us in the way of chastisement, as the *means* to that end. "We have had fathers of our flesh which corrected us," and as we consider now the advantages we derived from the firm and unwearied exercise of parental discipline by which our faults were corrected and our wills brought into subjection to a higher will, we are filled with gratitude, and "do our fathers reverence," for what, perhaps, seemed to us, at the time, a very severe and unreasonable exercise of authority; from which,

had we only dared, we would have fled away in anger and disgust.

Indeed, do we not now see that the greatest calamity that could have befallen us would have been a license to do whatever we would have chosen for ourselves, without let or hindrance? Who are such pests to human society, and who constitute so dangerous an element in any human government, as the children from households where the reins of parental restraint have been held with a slack hand, or have been cast loose upon the neck of indulgence?

Who that has seen in himself the moral deterioration resulting from lax parental control can fail to approbate that gracious economy which, in the family of God, brings every child under wholesome discipline, and keeps him there until there is wrought in him "the peaceable fruits of righteousness?"

And who that bewails the lawlessness and viciousness that are the natural outgrowth of parental indulgence in homes where sons make themselves vile, and go unrestrained, would not earnestly pray that God would never depart from that good old way, in which from time immemorial he has brought up his chil-

dren, never sparing the rod of discipline when it was needed for the correction of any faultiness in the character of the child.

(*c*) *Inheritance*, or *heirship*, is a further result of sonship. Children, by virtue of a substantial unity with the parent, come into participation of his possession, and are regarded as *continuators of his personality.*

Heirship follows sonship. "If children then heirs." "Wherefore, thou art no more a servant but a son; and if a son, then an heir of God, through Christ." (Gal. iv:7, 8.)

But what if sons become prodigals, and squander their substance in riotous living, would not their title to the inheritance of sons become vitiated? Will God so alter his will concerning them, that there will be nothing left of all his estate coming to them in the hereafter? In other words, will they find themselves disinherited? Or else, on their reclamation, will they find, appended to his will, a codicil to the effect: "That, whereas, this will of mine was made on the assumption that my sons, whom I have herein disinherited, would prove themselves reprobate, which assumption has not been sustained, they having come to repentance, therefore I allow them

to come in as joint-heirs of whatever there may be in reversion of my estate."

Is such the nature of the heirship that comes of sonship? Does a son of God hold by so uncertain a tenure his title to a heavenly inheritance?

On the supposition that the "Abba, Father," has been altogether a cry of the lips, shall deductions be drawn from such a cry to disparage that other cry, which has in it something *divine*, and so something *abiding*, *unchangeable*, *eternal?* Is a counterfeit, however well executed, to be put in at the same valuation as the genuine article? Are we to make up our estimates of the inheritance of sons from a trumped up title, or on the basis of a transaction authenticated from the files written in heaven?

On the other hand, shall a chastisement, which is the prompting of the love of the Father for his erring child, a love that constrains him to do for that child what he has not bound himself to do for any in whose heart his Spirit has not been crying, "Abba, Father," be confounded with an act of excision, or disinheritance, or anything tantamount thereunto? Whoever claims the privileges of a son is put upon his honor to testify truly as

to the *evidences* of his sonship. Has he in his heart the Spirit crying, "Abba, Father," or has this cry been with him evermore a mere lip performance, that had nothing divine in it? Let him not mistake in this weighty matter; let him not confound the human with the divine, and then lay claim to what belongs *only* to "the sons and daughters of the Lord God Almighty."

40. *Sealing.*—Eph. i:13: "In whom having also believed, ye were *sealed with the Holy Spirit of promise.*" iv:30: "And grieve not the Holy Spirit of God, in whom ye were *sealed unto the day of redemption.*"

Whatever the operation performed in sealing—which must needs be some sort of a governmental transaction, in which a seal attachment is required for authentication and confirmation—whether it is a something that we are expected to comprehend and define, and to which there is to be something *responsive* in our own experience; or whether the operation is performed by a single impression, or by a series of impressions, it may be impossible for us to determine with absolute certainty. But, in any case, the sealing work is neces-

sarily in the hands of the Spirit, who is sovereign in his sphere. He can seal, or he can refuse to seal, according to his good pleasure. He certainly will seal none who are unfit to be sealed. Unlike some men, who, entrusted with the work of sealing, not infrequently affix the stamp of their approval upon what is defective, the Holy Spirit of God will certify to the character of no man who is not a truly redeemed person. Nothing but the genuine article will be stamped for heaven.

Is it any wonder then, that the apostle should warn us against grieving him, upon whom so much is dependent in the matter of our salvation? To grieve the Holy Spirit may involve what—using the language of *appearance*, so far as the similitude between the human transaction and the divine operation may apply, and no further—may *seem* to be an impairment of the seal, which must be renewed or the soul can have no comforting assurance of its final redemption in heaven. * * * "Let us therefore fear lest a promise being left us of entering into his rest any of you should *seem* to come short of it." (Heb. iv:1.)

And yet, is there not reason to think that

believers generally have but little anxiety on this subject?

They are far more careful not to offend a fellow mortal from whom they are hoping to receive something in the way of worldly good, than they are not to grieve the Holy Spirit o God.

If they are about to establish themselves in business, how careful they are to keep on the right side of those whose regular patronage they hope to secure.

If they are candidates for office, how anxious they are lest they give offense to some of the constituency of their party. They will do their very best to please the men upon whose votes their election is dependent—the men by whose favor the coveted office is made sure unto them. But when it comes to matters of religion, and to the sealing unto the day of redemption, to the candidacy for office as kings and priests under the government of God, strange to say, they are careless as to whether they please or displease him upon whom their success is dependent. They will do more to secure a corruptible than an incorruptible crown.

41. *Armor.*—Eph. vi:17, 18: "And take the helmet of salvation, and *the sword of the Spirit* which is the word of God: with all prayer and supplication, praying in all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints."

The word of God, as the sword of the Spirit, is not only the weapon he *uses* in his official work, but it is the weapon he has *forged*, and *fashioned*, and *tempered*, and *furbished*. The word of God is *his* word. The volume is made up of contributions from men who "Spake from God being moved by the Holy Ghost." Its table of contents was under his direct supervision from start to finish. He vouches for the quality of this piece of armor. It is more reliable for the purposes of its creation than was ever a Damascus blade for mortal combat. It will not break, neither will its keen edge be turned or blunted by much use. It will never play those false who employ it in spiritual conflicts.

And this sword of the Spirit we are commanded to "*take*," having all confidence in its absolute reliability and effectiveness in vanquishing all our spiritual foes. But *how* shall

we take it? As a weapon prepared for us, and for which we are not responsible, save that we use it freely and skilfully. In order to such use, (1) We must have it so in our *possession*, its contents so stored in our memory, so familiar to our thought, that its use will be almost a second nature; and then, (2) We must have *sword-practice*, *i. e.*, we must learn how to wield the word of God in offensive as well as defensive warfare; we must learn how to parry and thrust as well as to smite with the weapon, so that in our hands it will prove to be "living and powerful * * * piercing to the dividing asunder of soul and spirit, a discerner of the thoughts and intents of the heart."

42. *Conflict.*—Gal. v:16–18: "But I say, walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things ye would. But if ye are led of the Spirit ye are not under the law."

A conflict there surely is, a conflict that has been waged through all the centuries of time,

a conflict that will go on till time shall be no more. And the parties to this conflict will ever be the same. It will be the flesh against the Spirit, and the Spirit against the flesh.

Every man recognizes the reality of this conflict as a part of his own experience. The flesh in him lusteth for the indulgence which the Spirit condemns and prohibits.

It may not be a part of our consciousness, that the Holy Spirit is one of the parties to this conflict; it may seem more like a conflict between our higher and lower natures, our better and baser selves. But really, it is the Holy Spirit that antagonizes the flesh. He is the remonstrant. He puts on the checks to indulgence. He it is that prompts to will and to do the things that are wholesome and right in respect to morals and religion. If we did but recognize the Holy Spirit as one of the parties to this conflict, and would range ourselves loyally under his banner, the issue of the struggle would never be in doubt.

And is there need of some cogent motive to bring us to a firm adhesion to his side in this conflict? Where is there a more constraining motive than that contained in the final results of the conflict, as set forth in the words: "For

he that soweth unto his own flesh, shall of the flesh reap *corruption;* but he that soweth to the Spirit shall of the Spirit reap *eternal life.*" (Gal. vi:8.)

Corruption on the one hand, and eternal life on the other—the bane and the blessing—as the outcome. Can any hesitate as to which he will elect ?

43. *Speaking and Writing.*—2 Cor. iii:3: " Ye are an epistle of Christ, ministered by us, written not with *ink*, but with the Spirit of the living God."

1 Tim. iv:1: " But the Spirit sayeth expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron."

Rev. ii:7, 11, 17, 29; iii:6, 13, 22: " He that hath an ear let him hear what the Spirit saith to the churches."

The Holy Spirit is the recognized and responsible author of the whole volume of inspiration; and, for aught we know to the contrary, one portion of that volume is just as reliable and just as important in its place,

and reflects just as much credit upon its author, as any other portion. We would no more presume to discriminate against any part of the canon of Scripture, than we would presume to add to, or take from what is written in the Revelation, concerning which there is this warning: "Unto every man that heareth the testimony of this book: If any shall add unto them, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out from the tree of life, and out of the holy city, which are written in this book." In a word inferential, there is to be no tampering with what is written, here or elsewhere, in the sacred volume under the supervision of the Holy Ghost. His stamp upon the book in its entirety can nowhere be broken or defaced except at the soul's deadly peril.

But there are some things written in this volume that are indicated as of special importance. "The Spirit saith *expressly*," that is with emphasis, "Ye are our epistle, written *not with ink, but with the Spirit of the living God.*" Then we hear the

"*Verily, verily*" of the Lord Jesus, and realize that what is about to be spoken and afterward written is of the most serious moment.

Now that we approach the end of the volume, and have come to the last series of messages, our ears are attent, as over and over again, once, twice, thrice, and until we have heard for the seventh time: "He that hath an ear let him hear what the Spirit saith unto the churches"; All he saith unto each and to all the churches; not the pleasant, the commendatory, the comforting things only, but also the things said in rebuke, in condemnation, in warning—the discomforting and alarming things.

After we have heard for ourselves, and for our churches, and for our times, all these things, let us heedfully remember, that "No prophecy of Scripture is of any *private* interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost."

44. *Searching and knowing.*—1 Cor. ii: 10, 11: But unto us God reveals them through the Spirit: for the Spirit *searcheth* all things,

yea, the deep things of God." "For who among men knoweth the things of a man, save the Spirit of man which is in him? Even so, the things of God, *none knoweth, save the Spirit of God.*"

No searching, however pains-taking and thorough in its prosecution, has ever been successful in revealing "the deep things of God," unless conducted under the guidance of the Holy Ghost. Some of these things, written by Paul himself, were, according to Peter, who had evidently been not a little perplexed by them, "hard to be understood." Yet may be, these are the things we most ardently desire, and are both honestly and earnestly seeking to understand.

No man, of himself, and through such appliances as he may have successfully employed in getting an insight into matters outside the realm of spiritual things, can hope, by like appliances, to solve the problems that have to do with "the deep things of God." He may have an apprehenson of some of the "first principles of the doctrine of Christ," provided he has been born of the Spirit; and yet, he owes even so much to the earlier illumination of that same Spirit."

But, when "the deep things of God" are the subject of investigation, he is baffled at every turn, and realizes that his appeal must be to a higher intelligence.

Yet, if he thinks his search has not been entirely fruitless, and that he has made some really valuable discoveries in spiritual things, nevertheless, he is not entirely *sure;* he does not *know* that things are as they appear to him to be; he does not know whether, in his reasonings from certain alleged facts as premises, the facts themselves have a solid basis of reality. "For who among men knoweth the things of a man, save the spirit of man which is in him, even so the things of God, *none knoweth* save the Spirit of God."

So, the necessity arises for invoking the Spirit's aid, when we would come to any certain knowledge of the deep things of God: and that invocation will not be in vain, as those can testify who, not only in the *last* extremity, but in any extremity not the last, make their appeal to him who knoweth the things of God with an *absolute certainty.*

45. *Revealing Mystery.*—Eph. iii:4, 5: "As I wrote afore in few words, whereby when ye

read ye can perceive my understanding in *the mystery of Christ;* which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets *in the Spirit.*"

In five of his epistles, the Apostle Paul calls attention, not less than eighteen times, to what Christ, in a single instance (Mar. iv:11.) only, termed "the mystery of the kingdom of God." It *was* a mystery that had been the perplexity of all nations, a mystery "kept secret since the world began"; a mystery "hid from all ages and generations"; "the mystery of the gospel"; "the mystery of Christ"; "the mystery of godliness."

But it had now *ceased* to be a mystery to the Apostle and his associates, and to all believers, Gentiles as well as Jews.

"I would not have you ignorant of this mystery," or of its true solution, writes Paul to the Roman Christians (Ro. xi:25); a mystery *which* "*was kept secret * * * but is now made manifest.*" (xvi:25.) To the Ephesians he writes: "How that by revelation was made known unto me the mystery, etc." (iii:3, 9.) "Opening my mouth to make known with boldness the mystery of the gos-

pel." (vi:19.) "And *to make all men see what is the dispensation* (explanation?) *of the mystery.*" (iii:9.) To the Colossians he writes: "The mystery which hath been hid * * * but now hath been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of the mystery among the Gentiles, which is Christ in you the hope of glory." (i:26.) "That they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden." (ii:2.) That God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest as I ought to speak." (iv:3.) To Timothy he writes: "Holding the mystery of the faith in a pure conscience." (1 Tim. iii:9.) "And without controversy, great is the mystery of godliness; he who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, (Gentiles) believed on in the world received up in glory." (1 Tim. iii:16.)

But the essential thing, in which we are now specially interested, and the thing to be emphasized, is, that the revealing of mystery to any and to all believers, throughout all

generations, is, IN THE SPIRIT. To have the revelation, the man, whoever he may be, and however high his station in the Christian church, must be a man who puts himself unreservedly under the Holy Spirit's guidance, and seeks the necessary illumination from him. May it not be a fair inference that whatever may seem to any believer mysterious in the gospel scheme is no longer hid from any earnest seeker who goes directly to the Holy Spirit for the solution of the mystery? It is not by the wit or wisdom of man, but " in the Spirit " that we are to find the way out of our religious perplexities

46. *Resurrection.*—Ro. viii:11, 24: " But if the Spirit of him who raised up Jesus from the dead, dwelleth in you, he that raised up Christ Jesus from the dead *will also quicken your mortal bodies through his Spirit that dwelleth in you.*"

" And not only so, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, *the redemption of our body.*"

It is assumed herein that the power which raised up Jesus from the dead was the in-

dwelling Spirit of God; and that the self-same power will be exerted successfully in *our* resurrection, if that Spirit dwells in us. It has been asserted, over and over again, that this Spirit does, in fact, dwell in the bodies of believers; that they are his temple; that they are an habitation of God through the Spirit.

And the argument of the Apostle is to the effect that the Spirit of God is not to be dispossessed of his habitation, in any such sense as to lose control over it: that it will be just as *easy* for him, and just as much in accord with the redemptive scheme, to raise the bodies of believers in Christ, as to raise the body of Christ himself: and that he has not demitted this, the most glorious function of all, to another. That power he will exert in due time, just as sovereignly, and with just as little apparent effort, as he did upon the dead body of Christ.

Hence, our only concern as to the fate of our bodies is to make sure they are "an habitation of God through the Spirit." "If the Spirit of God dwelleth in us," he is both able and willing to watch over our dust—making whatever changes in its composition are necessary—and to bring it forth from its sleep of

years, or of centuries, more glorious far than it was at its dissolution. It is no wonder, then, that the doctrine of the resurrection should have been made the key-stone in the arch of God's redemptive scheme. No more is it a wonder, that the followers of Christ, who firmly believe in this doctrine, and have the first fruits of the Spirit, should "groan within themselves, waiting for the adoption," the very culmination of which is the redemption of their bodies from the dominion of their last enemy.

47. *Hearing and Seeing.*—Rev. iv:2, 3: "Straightway I was in the Spirit, and behold there was a throne set in heaven, and one sitting upon the throne; and he that sat was to look upon like a jasper stone and a sardius: and there was a rainbow round about the throne like an emerald to look upon."

Rev. xiv:13: "And I heard a voice from heaven saying, Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

There was something unusual, something very extraordinary, in the condition of the

apostle John, at the time he heard and saw the things recorded in this book. It is not said that he was in a trance, as it might as well have been said if he had been in that condition. He probably was not in such a state as Paul was, on a certain occasion, when he could not tell whether he was in the body or out of the body: nor in such a state as Peter was, when a sheet was let down from heaven by the four corners. But he was in a very exalted spiritual state, wherein the senses of sight and hearing were acutely sensitive. He was, also, in a state where the inner sense was greatly illumined and purified.

He could take in readily, and record accurately what he saw and heard, of which there was a great deal; as much, surely, as would suffice for a single Lord's day spiritual feast.

How much of all he saw and heard he comprehended at the time we are not told. He was to use his eyes, ears, and every other sense, and then remember and record. The things that would "shortly come to pass," he might not have been able to distinguish from those which were to have a more remote fulfilment. They would all be understood in due time, but not, perhaps, till events should in-

terpret them. The comprehending was not so much his concern, neither is it necessarily ours.

Is there nevermore to be anything like this? Is there no possibility of clearer vision, of deeper insight, of a quickened apprehension of things heavenly, as well as of things that must shortly come to pass in this lower world? Must our spiritual senses remain *dull*, so that we cannot discern what the Spirit is willing, nay, anxious, we should understand?

While not adding one iota to the things written in this book, or in any other of the inspired books, yet is there not an almost boundless realm of spiritual truth opened to us, where we may roam at will, and where the Holy Spirit will be glad to act as our interpreter and guide? Is it not his prerogative to lead us into *all* truth, not only the surface truth, but the profounder truth, the truth of deepest significance?

48. *Alpha and Omega.*—Rev. 1:10: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last."

John was at this time enveloped as by an atmosphere highly clarified by the Spirit's brooding presence, in which he was able to see and hear with great distinctness. It was on "the Lord's day," the Christian's Sabbath-day, when this occurred.

A good day that for seeing and hearing the things which Jesus, who styles him "Alpha and Omega," would reveal, through the Holy Spirit, to the beloved desciple, and through him to the churches of Asia, and through them to all the churches of Jesus Christ in all lands, and through all time.

For many obvious reasons there should be on the Lord's day a clearer view of spiritual things. It is not only the Resurrection day, but the Pentecost day, which occurred on the *first* day of the week.

This day, made doubly memorable by these two events, is sanctified and set apart from other days, by a revelation from Jesus Christ, "which God gave unto him to show unto his servants."

All his servants, through all time, and in all places, would do well to be "in the Spirit," not only on an occasional Lord's day, but on every Lord's day; for so they would be in

the best possible frame of mind for the reception of whatever communication Christ, through the Spirit, might desire to make.

49. *Invitation.*—Rev. xxii:17: "And the Spirit and the bride say, Come. And he that heareth let him say, Come: And he that is athirst, let him come: he that will, let him take the water of life freely."

In the chronological order, this is the last recognition of the Holy Spirit in the New Testament Scriptures. And how appropriate it is, that his name should be associated with the lastest expression of Christ's will as it respects the gospel invitation; an invitation that in form and substance sounds like an echo of words recorded by Isaiah over seven hundred years previously: "Ho, every one that thirsteth come ye to the waters, and he that hath no money come ye, buy and eat; yea, come buy wine and milk without money and without price." (Isa. lv:1.)

This was, we may believe, a designed coincidence, the effect of which was to show that the plan of recovering grace had undergone no essential modification in the change of economies. The sweet words of invitation

have been sounding down the ages, and are as melodious to the ear, and mean as much to humanity to-day as they did eighteen or twenty-five centuries since.

A blessed arrangement it is, that opens the gates of gospel grace so wide, that not only all peoples, and nations, and tongues, but all generations and centuries can enter in and be saved.

50. *Benediction.*—II Cor. xiii:14: "The grace of our Lord Jesus Christ, and the love of God, and *the communion of the Holy Ghost* be with you all."

Grace, love, communion, is the order in benediction. Grace prepares the way for love, and grace and love for communion. All communion with the Godhead must be through the Holy Spirit, also called "Spirit of God," and "Spirit of Christ."

As in the formula of baptism, so also in the formula of benediction, the tri-personality of the Godhead is recognized. It is three in one, in some proper sense, and one in three. All are honored alike with divine honor. The glory that appertains to one is shared by all.

It is not for us to understand the doctrine of

the Trinity; and so it were presumptuous in any man to undertake its explanation. It is sufficient for us to know the *fact*, without being able to show the *manner* of the fact.

But it is a blessed thought that comes to us in the benediction, that grace, love and communion are commingled, and are as inseparable in their bestowment, as are the Father, Son and Spirit who bestow them. To the perfection of our blessedness, the communion of the Holy Ghost must be added to the grace of our Lord Jesus Christ, and the love of God. Having these three things, what more do we need? What more could we desire?

It remains only to add what none will gainsay: (1) That in view of all the many things the Holy Spirit does for us—does continuously, patiently, and despite sore provocation to desist from doing them—we are under a vast debt of obligation to him. (2) That it must be a great grief to him that those who are the recipients of benefits so vast and varied should fail to recognize the benefactor, and make some suitable acknowledgement. (3) That to *make so little* of the Holy Spirit as most men, nay, as most believers do, involves for

them not only great *discredit*, but very serious *detriment*. They go on making and executing plans, the same as if he were not to be reckoned with; or, as if he might be reckoned out altogether; and still no disappointment and discouragement follow.

They create machinery, with wheels within wheels, and never stop to inquire what force will set the wheels in motion and keep them in motion; or whether the benefits will be commensurate with the outlay. In this they do but invite *disaster* to all their spiritual interests, and alienate from them the only being who has it in his power to "*give the increase.*"

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